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His Life and Sayings

by
Friedrich Max Müller

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RÂMAKRISHNA

HIS LIFE AND SAYINGS

RÂMAKRISHNA

HIS LIFE AND SAYINGS

BY

THE RIGHT HON. F. MAX MÜLLER, K.M.

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NEW YORK

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PREFACE

THE name of Râmak*rish*n*a* has lately been so often mentioned in Indian, American, and English newspapers that a fuller account of his life and doctrine seemed to me likely to be welcome, not only to the many who take an interest in the intellectual and moral state of India, but to the few also to whom the growth of philosophy and religion, whether at home or abroad, can never be a matter of indifference. I have therefore tried to collect as much information as I could about this lately-deceased Indian Saint (died in 1886), partly from his own devoted disciples, partly from Indian newspapers, journals, and books in which the principal events of his life were chronicled, and his moral and religious teaching described and discussed, whether in a friendly or unfriendly spirit.

Whatever may be said about the aberrations of the Indian ascetics to whom Râmak*rish*n*a* belonged,

there are certainly some of them who deserve our interest, nay even our warmest sympathy. The tortures which some of them, who hardly deserve to be called Sa*m*nyâsins, for they are not much better than jugglers or Ha*th*ayogins, inflict on themselves, the ascetic methods by which they try to subdue and annihilate their passions, and bring themselves to a state of extreme nervous exaltation accompanied by trances or fainting fits of long duration, are well known to all who have lived in India and have become acquainted there not only with Râjahs and Mahârâjahs, but with all the various elements that constitute the complicated system of Indian society. Though some of the stories told of these martyrs of the flesh and of the spirit may be exaggerated, enough remains of real facts to rouse at all events our curiosity. When some of the true Sa*m*nyâsins, however, devote their thoughts and meditations to philosophical and religious problems, their utterances, which sway large multitudes that gather round them in their own country, cannot fail to engage our attention and sympathy, particularly if, as in the case of Râmak*r*ishn*a*, their doctrines are being spread by zealous advocates not only in India, but in America also, nay even in England.

We need not fear that the Sa*m*nyâsins of India will ever find followers or imitators in Europe, nor would it be at all desirable that they should, not even for

the sake of Psychic Research, or for experiments in Physico-psychological Laboratories. But apart from that, a better knowledge of the teachings of one of them seems certainly desirable, whether for the statesmen who have to deal with the various classes of Indian society, or for the missionaries who are anxious to understand and to influence the inhabitants of that country, or lastly for the students of philosophy and religion who ought to know how the most ancient philosophy of the world, the Vedânta, is taught at the present day by the Bhaktas, that is 'the friends and devoted lovers of God,' and continues to exercise its powerful influence, not only on a few philosophers, but on the large masses of what has always been called a country of philosophers. A country permeated by such thoughts as were uttered by Râmak*ri*sh*n*a cannot possibly be looked upon as a country of ignorant idolaters to be converted by the same methods which are applicable to the races of Central Africa.

As the Vedânta forms the background of the sayings of Râmak*ri*sh*n*a, I thought it useful to add a short sketch of some of the most characteristic doctrines of that philosophy. Without it, many readers would hardly be able to understand the ideals of Râmak*ri*sh*n*a and his disciples.

I am quite aware that some of his sayings may sound strange to our ears, nay even offensive. Thus the conception of the Deity as the Divine Mother is apt to

startle us, but we can understand what Râmakrishna really meant by it, when we read his saying (No. 89):

'Why does the God-lover find such pleasure in addressing the Deity as Mother? Because the child is more free with its mother, and consequently she is dearer to the child than any one else.'

Sometimes the language which these Hindu devotees use of the Deity must appear to us too familiar, nay even irreverent. They themselves seem to be aware of this and say in excuse:

'A true devotee who has drunk deep of Divine Love is like a veritable drunkard, and, as such, cannot always observe the rules of propriety' (104).

Or again:

'What is the strength of a devotee? He is a child of God, and tears are his greatest strength' (92).

Unless we remember that harem means originally no more than a sacred and guarded place, the following saying will certainly jar on our ears:

'The Knowledge of God may be likened to a man, while the Love of God is like a woman. Knowledge has entry only up to the outer rooms of God, but no one can enter into the inner mysteries of God save a lover, for a woman has access even into the harem of the Almighty' (172).

How deep Râmakrishna has seen into the mysteries of knowledge and love of God, we see from the next saying:

'Knowledge and love of God are ultimately one and the same. There is no difference between pure knowledge and pure love.'

The following utterances also show the exalted nature of his faith:

'Verily, verily, I say unto you, that he who yearns for God, finds Him' (159).

'He who has faith has all, and he who wants faith wants all' (201).

'So long as one does not become simple like a child, one does not get Divine illumination. Forget all the worldly knowledge that thou hast acquired, and become as ignorant about it as a child, and then thou wilt get the knowledge of the True' (241).

'Where does the strength of an aspirant lie? It is in his tears. As a mother gives her consent to fulfil the desire of her importunately weeping child, so God vouchsafes to His weeping son whatever he is crying for' (306).

'As a lamp does not burn without oil, so a man cannot live without God' (288).

'God is in all men, but all men are not in God: that is the reason why they suffer' (215).

From such sayings we learn that though the real presence of the Divine in nature and in the human soul was nowhere felt so strongly and so universally as in India, and though the fervent love of God, nay the sense of complete absorption in the Godhead, has nowhere found a stronger and more eloquent expression than in the utterances of Râmak*r*ish*n*a, yet

he perfectly knew the barriers that separate divine and human nature.

If we remember that these utterances of Râma-kṛishṇa reveal to us not only his own thoughts, but the faith and hope of millions of human beings, we may indeed feel hopeful about the future of that country. The consciousness of the Divine in man is there, and is shared by all, even by those who seem to worship idols. This constant sense of the presence of God is indeed the common ground on which we may hope that in time not too distant the great temple of the future will be erected, in which Hindus and non-Hindus may join hands and hearts in worshipping the same Supreme Spirit—who is not far from every one of us, for in Him we live and move and have our being.

F. M. M.

IGHTHAM MOTE,
Oct. 18, 1898.

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THE LIFE AND SAYINGS

OF

RÂMAKRISHNA

The Mahâtmans.

It is not many years since I felt called upon to say a few words on certain religious movements now going on in India, which seemed to me to have been very much misrepresented and misunderstood at home. To people who are unacquainted with the religious state of India, whether modern or ancient, and ignorant of the systems of philosophy prevalent in what has often, and not unjustly, been called a country of philosophers, it is very difficult to understand these movements, more particularly to distinguish between their leaders, who may be open to criticism, and the ideas themselves by which they feel inspired, and which they preach, often with great eloquence, to the multitudes that believe in them and follow them. My article, entitled 'A Real Mahâtman,' appeared in the August number, 1896, of the *Nineteenth Century*, and gave rise to a good deal of controversy both in India and in England. My object was twofold: I wished to

protest against the wild and overcharged accounts of Saints and Sages living and teaching at present in India which had been published and scattered broadcast in Indian, American, and English papers, and I wished to show at the same time that behind such strange names as Indian Theosophy, and Esoteric Buddhism and all the rest, there was something real, something worth knowing, worth knowing even for us, the students of Plato and Aristotle, Kant and Hegel, in Europe. What happens so often to people whose powers of admiration are in excess of their knowledge and discretion, has happened to the admirers of certain Hindu sages. They thought they had been the first to discover and unearth these Indian Mahâtmans, whom they credited not only with a profound knowledge of ancient or even primeval wisdom, but with superhuman powers exhibited generally in the performance of very silly miracles. Not knowing what had long been known to every student of Sanskrit philology, they were carried away by the idea that they had found in India quite a new race of human beings, who had gone through a number of the most fearful ascetic exercises, had retired from the world, and had gained great popularity among low and high by their preachings and teachings, by their abstemious life, by their stirring eloquence, and by the power ascribed to them of working miracles. Mahâtman, however, is but one of the many names by which these people have long been known. Mahâtman means literally great-souled, then high-minded, noble, and all the rest. It is often used simply as a complimentary term, much as we use

fires, performing all the time certain exercises, as enjoined in their sacred books, while in the last stage a man is released from all restrictions, and has to live alone and without any fixed abode[1]. Some translators have used hermit for the third, and ascetic for the fourth stage. In Sanskrit also there exists a variety of names for these two stages, but the distinctive character of each is clear, the third stage representing a mere retreat from the world, the fourth a complete surrender of all worldly interests, a cessation of all duties, a sundering of all the fetters of passion and desire, and a life without a fixed abode. The modern Mahâtmans should therefore be considered as belonging partly to the third, partly to the fourth or last stage. They are what we should call friars or itinerant mendicants, for it is their acknowledged privilege to beg and to live on charity.

Another name of these Sa*m*nyâsins was Avadhûta, literally one who has shaken off all attachments, while in the language of the common people they are often called simply Sâdhus, or good men.

It has sometimes been denied that there are any Sa*m*nyâsins left in India, and in one sense this is true. The whole scheme of life, with its four stages, as traced in the Laws of Manu, seems to have been at all times more or less of an ideal scheme, a plan of life such as, according to the aspirations of the Brâhmans, it ought to be, but as, taking human nature as it is, it could hardly ever have been all over India. Anyhow, at present, though

[1] Âpastamba II, 9, 22, 21, &c.

after performing certain sacrifices. In the modern language vrâtya has come to mean no more than naughty or unmanageable.

It is curious to observe how the Buddhist revolt was mainly based on the argument that if emancipation or spiritual freedom, as enjoyed in the third, and more particularly in the fourth stage, was the highest goal of our life on earth, it was a mistake to wait for it till the very end of life. The Buddhists were in one sense Vrâtyas who declined to pass through the long and tedious discipline of a pupil, who considered the performance of the duties of a householder, including marriage and endless sacrifices, not only as unprofitable, but as mischievous. Buddha himself had declared against the penances prescribed for the Brâhmanic ascetic as a hindrance rather than as a help to those who wished for perfect freedom, freedom from all passions and desires, and from the many prejudices of Brâhmanic society. It seems almost as if the early Buddhists, by adopting the name of Bhikshu, mendicant, for the members of their order (Sa*m*gha), had wished to show that they were all Sa*m*nyâsins, carrying out the old Brâhmanic principles to their natural conclusion, though they had renounced at the same time the Vedas, the Laws of tradition, and all Brâhmanic sacrifices as mere vanity and vexation of spirit.

Sa*m*nyâsins or Saints.

Similar ideas existed already among the Brâhmans, and we meet among them, even before the rise of Buddhism,

Ascetic Exercises or Yoga.

Within certain limits Yoga seems to be an excellent discipline, and, in one sense, we ought all to be Yogins. Yoga, as a technical term, means application, concentration, effort; the idea that it meant originally union with the deity has long been given up. This Yoga, however, was soon elaborated into an artificial system, and though supplying the means only that are supposed to be helpful for philosophy, it has been elaborated into a complete system of philosophy, the Yoga philosophy ascribed to Patañgali, a variety of Kapila's Sâmkhya-philosophy. As described by Svâmin Râmakrishnânanda in the Brahmavâdin, p. 511 seq., it consists, as practised at present, of four kinds—Mantra, Laya, Râga, and Hatha-yoga. Mantra-yoga consists in repeating a certain word again and again, particularly a word expressive of deity, and concentrating all one's thoughts on it. Laya-yoga is the concentration of all our thoughts on a thing or the idea of a thing, so that we become almost one with it. Here again the ideal image of a god, or names expressive of the Godhead, are the best, as producing absorption in God. Râga-yoga consists in controlling the breath so as to control the mind. It was observed that when fixing our attention suddenly on anything new we hold our breath, and it was supposed therefore that concentration of the mind would be sure to follow the holding back of the breath, or the Prânâyâma. Hatha-yoga is concerned with the general health of the body, and is supposed to produce concentration by certain portions of

to be inspired, to pretend to be what they are believed to be, nay, in the end, not only to pretend, but really to believe what others believe of them. And if they have been brought up in a philosophical atmosphere, or are filled by deep religious feelings, they would very naturally become what the Mahâtmans are described to be—men who can pour out their souls in perfervid eloquence and high-flown poetry, or who are able to enter even on subtle discussions of the great problems of philosophy and answer any questions addressed to them.

Râmakrishna.

Such a man was Râmakrishna, who has lately obtained considerable celebrity both in India and America, where his disciples have been actively engaged in preaching his gospel and winning converts to his doctrines, even among Christian audiences. This may seem very strange, nay, almost incredible to us. But we have only to remember what the religion of large numbers of people consists in who call themselves Christians, without even having had an idea of what Christ really taught or what He was meant for in the history of mankind. There are many who know absolutely nothing either of the history or of the doctrines of Christianity, or if they do, they have simply learnt their catechism by heart. They repeat what they have learnt, but without an atom of real faith or love. Yet every human heart has its religious yearnings, it has a hunger for religion which sooner or later wants to be satisfied. Now the religion taught by the disciples of Râmakrishna comes to these hungry souls without any outward authority. So far from being forced on

of Samkara and others. Even in preaching that religion, and in living the life of a recluse, as he did, Râmakrishna by no means claimed to stand alone. There were several leading Vedânta preachers in India during the last fifty years, sometimes called Paramahamsas. Keshub Chunder Sen, well known in England and America, who was a great reformer with a strong leaning towards Christianity, was not counted as one of them, because he never passed through the proper discipline and did not live the life of a Samnyâsin. But he mentions four among his contemporaries who deserved that title: first, Dayânanda Sarasvatî, for a time unfortunately connected with Madame Blavatsky; secondly, Pawâri Bâba of Ghazipur; thirdly, the Sikh Nagaji of Doomraon; and lastly, our Râmakrishna, commonly called the Paramahamsa of Dakshinesvar. 'These,' he adds, 'are the four ascetic saints whom our friends have from time to time duly honoured, and in whose company they have sought the sanctifying influences of character and example. May we respect,' he continues, 'and serve with profound respect and humility, every ascetic saint whom Providence may bring to us. The impure become pure in the company of Sâdhus.'

Dayânanda Sarasvatî.

Of the life of the first, of Dayânanda Sarasvatî, we have very full accounts. He initiated a great reform of Brâhmanism, and seems to have been a liberal-minded man, so far as social reforms were concerned. He also was willing to surrender his belief in the divine revelation of the Brâhmanas,

sensation all over India. He had lived for about thirty years at Ghazipur, and was venerated as a Saint by the whole native community. The last nine years, however, he had almost entirely withdrawn from the world[1], living by himself in a compound surrounded by high walls and protected by a formidable gate. Inside there was a small flower-garden, a well, a small temple, and his own dwelling-house, which consisted of one room. He never allowed the gate to be opened, and no one ever saw him except his younger brother. Once every week or ten days, however, he would come up to the gate and converse for a few moments from within with any one who happened to be there. His younger brother always remained within calling-distance. But though his saintly brother had told him that he could not any longer bear the misery which the Kali-yuga, i. e. the present age, had brought upon India, he little suspected what his brother meant. The venerable man, after taking his usual bath and performing his devotions, seems to have covered his whole body with clarified butter, to have sprinkled himself all over with incense, then to have set fire to the four corners of his lonely house, and when the flames had taken hold of it on all sides, to have deliberately thrown himself into the fire, thus performing his last sacrifice. Before anybody could rescue him, the old man was burnt to ashes, and what remained of him was consigned with due ceremony to the sacred waters of the Ganges. All this happened only a few months ago. It is always difficult to get an exact account of anything that

[1] *Interpreter*, June, 1898. *Indian Social Reformer*, June 19, 1898.

conflagration of the house in which
for many years cannot be doubted,
is burnt body. But some of his
nit his self-immolation, ascribe the
ıile others consider his voluntary
ıding to his saintly life.
ıetimes spelt Pahâri, is explained as
ıârî, he who lives on air.
ɔbably much the same as that of
ıve not been able to get a more
His position, however, as a Sage
ave been generally recognised, and
s a sufficient authority for the fact
a place by the side of such men
and Râmakrishna. The people
guish clearly between these professed
ıe side, and mere reformers such as
.eshub Chunder Sen on the other.
see a complete surrender of the
, riches, and honours before they
h and the sincerity of any teachers
g undergone severe tortures and
essential condition of Sainthood,
large even the power of working
ıs out of fashion yet as a test of

ɛ by which some of these sages are
ıame that hardly lends itself to trans-
ırs who like to cavil and raise a smile

at every custom or tradition of the Hindus, translate it literally by Great Goose, but it would be more faithful to render that ancient title by High-soaring Eagle. Besides, ha*m*sa, though it is the same word as goose, is not the same bird. But though these Paramaha*m*sas form an *élite* by themselves, we know how many men there have been and are even now in India who, by the asceticism and saintliness of their lives, deserve a place very near to the Paramaha*m*sas in our estimation. We know how Udayashankar, the Prime Minister of Bhavnagar, tried hard to revive, in his own case, the strict rules of life prescribed for the ancient Sa*m*nyâsins. The life of Keshub Chunder Sen also, though he was a married man and travelled much and moved in the world, was a life of extreme self-denial, as much as that of any Paramaha*m*sa.

Debendranâth Tagore.

The same applies to Debendranâth Tagore, the friend and constant patron of Keshub Chunder Sen. Though he was the head of a wealthy and influential family, he spent most of his life in retirement from the world, in study, meditation, and contemplation. He has reached now what is considered a very high age in India, eighty-two, and we are glad to hear that he has written an autobiography to be published after his death. As the friend and protector of Keshub Chunder Sen, though for a time separated from him, he has acted a far more important part in the history of the Brâhma-Samâj than is commonly supposed. The following account of a visit lately paid to him by some members of the Brâhma-Samâj will give us an idea of the life of this

with you on these subjects, had you come a short time before this. Now my mind is mostly occupied with things which the eyes see not nor the ears hear, so I shall not be able to talk much with you. . . . I have written an account of my life as I have been moved by the Spirit of God, but I do not know of what use it will be. Now I have become quite useless to the world. I have now very little to connect me with the world." When we replied that we did not consider his life to have been in vaïn, as he had given the world an example of a life lived in and with God, the Maharshi continued, "I am living the life of a recluse, I have no energy left. The energy and earnestness you see in me now is roused only by seeing you. Long, long ago, while I was studying the Upanishads, a great light dawned upon my soul and I felt that India would one day worship Brahman, the Only True God. I then badly wanted a companion, a man after my own heart, who would have my feelings and join hands with me. I tried almost all the men of light and leading of the time, but could find none. I then left Calcutta in despair and repaired to the hills. After a two years' stay there, the fall of the river Sutlej suggested to my mind a sacred lesson. I heard a voice urging me to go to Calcutta and resume my holy work. I was so much engrossed with this divine voice that nothing would give me rest. Every object seemed to reverberate the Divine injunction and press me to fulfil the Lord's will. In all haste I came back, and as I came back, Brahmânanda (Keshub Chunder Sen) made my acquaintance. I saw at once that he was exactly the

wanted. I could then discern why
t to come back to Calcutta. My joy
'e passed the greater portion of the
ı about deep spiritual matters, even
rning. Brahmânanda even told me
ɔe gone, those whom he would leave
and promote my cause. I find his
e fulfilled now." "Yes," we replied,
/hile our minister was with us in the
ise our nearness unto you so much.
ıat the Brâhma-Samâj has accepted
/, but has not yet accepted you. As
ır direct vision of God, the Brâhma-
to attain to that feature of spirituality,
. The present deplorable state of
owing to its non-acceptance of you."
: "God has called you to preach the
poor country of India, and particularly
indigent, and helpless country. As
decrepit child more tenderly, so God
love to these His poor ones. For
ıre peculiarly thankful to God. God
ıvour to you, and has made you
r work. I have published my last
and Mukti, the next world and
/olume. I make an offering of it
words the pilgrims departed, much
1."

the Minister, 1896, July 12.

I thought that this glimpse at what passes in India within doors, and is but seldom seen or even suspected by those who tell us so much about the palaces, the Râjahs and Mahârâjahs, the car of Juggernâth, the Towers of Silence, or the Caves of Ellora, was worth preserving and might interest the true friends of India.

We have but to open the Indian papers to meet with notices of men who have led the same saintly and God-devoted life as Debendranâth Tagore, but who nevertheless have not reached the rank of a Paramahamsa in the eyes of the people of India. It is quite possible that some of them who are venerated as Saints in their own country, would be disposed of as fools or fanatics by European critics. Still they hold their own place in their own country, and they represent a power which ought not to be entirely neglected by the rulers of 'weak, indigent, helpless Bengal.'

Rai Shaligrâm Saheb Bahadur.

One more case and I have done with my imperfect sketch of the stage on which Râmakrishna appears before us to act his part, together with his fellow-actors who supported and often guided him in his unselfish and devoted endeavours. We read in the Prabuddha Bhârata, May, 1898, p. 132. seq., of one Rai Shaligrâm Saheb Bahadur. Saheb Bahadur, who is now about seventy years of age, has spent a very active and useful life as an official in the Post Office, where he rose to be Postmaster-General of the North-Western Provinces. It seems that the horrors of the mutiny in 1857 made a deep impression on his mind.

this was done in spite of the opposition of his castemen who were Kayasthas, and did not approve of one of their caste cooking the Saint's food and eating from his dishes, because the Saint was a member of another caste, that of the Khetris. After some time the pupil wished to retire from the postal service, but the Saint would not allow it. When he was appointed Postmaster-General of the North-West he fell on his knees before the Saint and begged his permission to retire and enter soul and body into the true spiritual life, but the Saint once more refused, saying that the discharge of his official duties would in no way interfere with his spiritual progress. Accordingly he left Agra, and for many years held his new post at Allahabad, as it is said, with great success, having introduced many reforms and useful changes in the Postal Department.

It was not till the death of his Guru in 1897 that the Postmaster-General felt himself free and justified in leaving the service. He then became a Guru himself, and imparted spiritual instruction to those who came to seek for his help. Often those who came to listen to him were so inspired by his teaching that they renounced the world and began to lead the life of Samnyâsins, so that it became a general belief that whoever went to Rai Shaligrâm would forsake his family and become an ascetic. Nay, it was said that no one could even look at the lamp burning on the upper story of his house without being influenced to renounce the world, to forsake his relations, and thus to become useless to the community at large. When last heard of the old man was still alive, his house besieged every

of persons, both male and female, lifferent parts of the country. He y and night for the purpose of im- :tion, so that he has hardly more sleep. Everybody is welcome, and between Brâhman and Sûdra, rich bad. The people are convinced icles, but he himself regards such and below his dignity. It is said akund Lal, Assistant-Surgeon to the bit of sending to him patients who senseless by excessive practice of he breath, and that by a mere look he their senses, and taught them that e good, and in many cases injurious.

tâmakrishna.

ioned here may suffice to show that no means a solitary instance, and he old social system of the Four Manu may have changed, there are lia who live the life of the ancient course in different surroundings and ns. These cases are as well authen- .t comes to us from India is ever ned our eyes to the ancient litera- we should see Samnyâsins in large formances would probably be con- r should I venture to say that they

are what we mean by well authenticated. The fact, however, that some of these Samnyâsins reduced themselves by ascetic exercises to mere skeletons[1] or became raving madmen can hardly be doubted, if we may judge by the warnings against such excesses which appear at a very early time in the ancient literature of the country. A well-known instance is that of Buddha himself, who, before he founded his own religion, went through all the tortures of Brâhmanic *ascesis*, but derived so little benefit from them that he denounced the whole system, as then practised, not only as useless but as mischievous, preferring in all things what he called the *via media*.

If now we turn our attention again to the fourth of the Paramahamsas, recognised by Keshub Chunder Sen as pre-eminent among his contemporaries, we shall feel less surprised by his life and his doctrines, but accept him as one of a class which has always existed in India. We possess indeed full accounts of his life, but they are often so strangely exaggerated, nay so contradictory, that it seemed almost hopeless to form a correct and true idea of his earthly career and his character. I applied therefore to one of his most eminent pupils, Vivekânanda, asking him to write down for me what he could tell of his own knowledge of his venerable teacher, and I received from him a full description of his Master's life. It will be easily seen, however, that even this account is not quite free from traditional elements. If I give it as much as possible unaltered, I have a reason for it.

[1] See a remarkable instance in Mrs. Flora Annie Steel's 'In the Permanent Way,' 1898.

iscences of great statesmen which would seem to render this Dialogic infection impossible or harmless. We can only guess what it must have been in times when neither shorthand nor printing existed, when writing and reading were the privilege of a small class, and when very often two or three generations had passed away before the idea of recording certain facts and certain sayings occurred to a chronicler or a historiographer. It is extraordinary that so many historians should have completely neglected this Dialogic Process through which everything must pass before it reaches even the first recorder, forgetting that it could never have been absent. How many difficulties would have been solved, how many contradictions explained, nay how many miracles would become perfectly natural and intelligible, if historians would only learn this one lesson, that we do not and cannot know of any historical event that has not previously passed through this Dialogic Process.

Let us take so recent an event as the telegram sent from Ems, where I am writing. It was meant to tell the world of the supposed insult which Benedetti had offered to the King of Prussia. That telegram marks one of the most decisive events in modern history, it has really helped to change the whole face of Europe. What do we know of it, even after Bismarck's own confessions, beyond what he thought and spoke in his own mind, beyond what he said to my friend Abeken, who wrote it out and sent it off, beyond what the people in Germany and in France thought of it, said of it, made of it, whether as justifying or condemning the war that sprang out of it. Shall we ever know the *ipsissima*

ne of voice, the tone of voice in
consternation or chuckle when
rom all parts of Europe the echo
ghts. And yet all this happened
himself has told us what he
peror replied; Bismarck himself
hen he had the cooked telegram
. Does the historian know then
was intended by the words used
ror, and by Bismarck? Here in
n where the words were spoken,
on this point. We possess now
ench diplomatist which is totally
by Bismarck, and yet they had
gic Process only, that of the old
with Benedetti and in his com-
isters. Again, every reader of
ed with the words put into the
at Waterloo, *La guarde meurt*,
every reader of French Mémoirs
al word which is said to have
orical moment. How can we
the transforming power of oral

that power are of course more
circumstances; entirely absent,
And nowhere are they more
nts which have reached us of
ons and of their founders. In

the case of Buddhism, it is well known that some excellent scholars have actually denied that there ever was such a person as the young prince of Kapilavâstu, of whose life and doings and sayings we possess fuller accounts than of the founders of any other religion. And let it be remembered that no revealed or miraculous character is claimed for Buddha's biographies, nay that Buddha himself rejected any such exceptional claims for himself and for his apostles, being satisfied with having been a man on earth, which, according to him, is the highest form of being in the world, potentially, and is, even in reality, high above all angels and above all gods (devas), such as they were in his time. Atideva, above all gods, is one of the names assigned to Buddha, showing the estimation in which Buddha and in which the gods were held by their followers.

This inevitable influence of the Dialogic Process in history cannot be recognised too soon. It will remove endless difficulties by which we are ensnared, endless dishonesties in which we have ensnared ourselves. If we once understand that after only one day, one week, one year any communication, even a communication given from heaven, must suffer the consequences of this Dialogic Process, must be infected by the breath of human thought and of human weakness, many a self-made difficulty will vanish, many a story distorted by the childish love of the miraculous will regain its true moral character, many a face disguised by a misplaced apotheosis will look upon us again with his truly human, loving, and divine eyes. All honest hearts, whatever religion they may profess, will feel relieved and

roughly understand the dialectic or
tradition, particularly where it can
nd perfectly natural sources.

son, and because this process can
, but can generally be traced in
at even this slight sketch of what
na, with every wish to be truthful,
r, may be of some interest to our-
ike and for the light which it throws
: which every religion has to grow

Nothing is so human as religion,
d to the frailties inherent in human
rigin of a religion may be supposed
from the very first depends clearly
hat is, on human nature, and to
:e as it reacts on religion is one
)ns of Comparative Theology.

ır as possible to Vivekânanda that
)ublished of his Master, however
: to his followers, would sound
ıropean students, that stories of
ldhood, of apparitions of goddesses
o the Samnyâsin a knowledge of
es which, as we know, he never
would simply be thrown away on
l that descriptions of miracles per-
ıowever well authenticated, would
site effect of what they were in-
da himself is a man who knows

England and America well, and perfectly understood what I meant. Yet even his unvarnished description of his Master discloses here and there the clear traces of what I call the Dialogic Process, and the irrepressible miraculising tendencies of devoted disciples. And I am really glad that it does so, if only it helps to teach us that no historian can ever pretend to do more than to show us what a man or a fact seemed to be to him or to the authorities whom he has to follow, and not what he or it actually was. I have also, as far as I could, consulted another account of the life of Râmakrishna published in the late numbers of the Brahmavâdin. But I am sorry to say that this account stops with No. 19, and has not been continued.

Râmakrishna's Life.

Râmakrishna, we are told, was born in the village of Kamârpukar, in the Zillah Hugli, situated about four miles to the west of the Jahânâbad subdivision, and thirty-two miles south of Burdwan. His life on earth began on the 20th of February, 1833, and ended the 16th of August, 1886, 1 a.m.[1] The village in which he was born was inhabited chiefly by people of the lower castes, mostly blacksmiths, Karmakars, or in familiar abbreviation, Kamars, and hence called Kamârpukar, with some sprinkling of carpenters, cowherds (Gowalas), husbandmen (Kaivartas), and oilmen (Telis). His father was the head

[1] Even dates are inaccurate in the biographical notices of Râmakrishna, as published in various Indian papers immediately after his death.

Dere, on his own ancestral property. The Zemindar of the village wanted him to appear as a witness on his side, threatening him with confiscation of his property and expulsion from his village, if he refused. Khudiram refused, left his village, and migrated to Kâmârpur, a village two or three miles east of Dere. There, through the help of some true friends, he managed to make a poor living, and yet he was always profusely generous to the poor and hospitable to everybody, living chiefly in the company of religious men, performing every kind of worship, and trying to realise religion to its fullest extent.

There is a story that Râmakrishna's father was going to pay a visit to his daughter one day, some twelve or fourteen miles from the place where he lived. After travelling more than half the way, he came across a Bel-tree, beautifully covered with new-grown green leaves. These leaves are very sacred to a Hindu, and they use them in worshipping the god Siva. It was spring-time. The Bel-trees were casting off their old leaves, and the man had not recently been able to find any good leaves to offer to Siva. On finding these, he at once climbed up the tree, gathered as many leaves as he could carry, and returned home to worship Siva, without going to see his daughter. He was a great lover of Râma, and his tutelary deity was the pure and divine Srî Râmakandra. He had a little plot of land outside the village, and in the sowing time, after getting a man to plough the field, he would go himself, put a few grains of rice in the name of Raghuvîra on the ground first, and then order the labourers to finish

the Purânas, the Mahâbhârata, the Râmâyana, and the Bhâgavata must have been in Bengâli, as he never, according to Mozoomdar, who was his friend, knew a word of Sanskrit.)

The pilgrim road to Puri passes through the outskirts of the village where he lived, and very often a whole host of ascetics and religious men would come and take shelter in the Dharmasâlâ or pilgrim-house, built by the Lâhâ family, the Zemindar of the village. Râmakrishna used to go there very often, talk to them on religious subjects, mark their habits, and hear their tales of travel.

It is the custom in India to gather all the learned pandits or professors of the neighbourhood at a funeral ceremony. In one of these gatherings in the house of the Lâhâ family, a question arose about some intricate points of theology, and the professors could not come to a conclusion. The boy Râmakrishna went to them and decided it quickly with his simple language, and all present were astonished. (This might be taken from any *Evangelium infantiae*.)

Before he reached his teens, he was walking in the fields one day. The sky was very clear and blue, and he saw a flight of white cranes moving along it. The contrast of colours was so very beautiful and dazzling to his imagination, and produced such thoughts in him, that he fell down in a trance. (This would admit of a very natural pathological explanation, and may therefore be perfectly true, though it would easily lend itself to further poetical expansion.)

He was the youngest child of a family of three sons and two daughters. His eldest brother, Râmkumâr Chattopâ-

d professor of the old school. He
Calcutta. At the age of sixteen
n invested by his own father with
ead, was taken to this school, but
nd that after all their high talk on
Brahman and Mâyâ, on how the
realisation of Âtman, they would
these precepts in their own lives, but
fter name and fame. He told his
never care for that kind of learning,
s to gain a few pieces of silver, or
vegetables. He yearned to learn
aise him above all these, and give
od Himself. From that time he
l.

ldess Kâlî at Dakshi*ne*svara, about
alcutta, was established in 1853 A.D.
ne Ganges, and is one of the finest
temple deeds were drawn in the
iritual director of Râni Râsmoni,
caste, none of the higher castes
e and take food there if she drew
. The eldest brother of *S*rî Râma-
priest to the temple. The two
when the temple was first opened
vere the caste prejudices of Râma-
he protested vehemently against
under a *S*ûdra woman, or one of
ld not take any cooked food in

the temple precincts, because it was forbidden in the Śâstras. So, amidst all the rejoicings of the day, in which some fifteen to twenty thousand people were sumptuously entertained, he was the only man who kept his fast. At night he went to the grocer's close by, took a pice-worth of fried paddy, and returned to Calcutta. But after a week his love for his brother made him return again, and at his entreaty he consented to live there, on condition, however, that he should be allowed to cook his own meals by the side of the Ganges, which is the holiest place according to the Hindus. A few months afterwards his brother became incapable of conducting the services through illness, and requested Râmakrishna to take charge of the duties. He consented at last, and became a recognised worshipper of the goddess Kâlî.

Sincere as he always was, he could do nothing from mercenary motives, nor did he ever do anything which he did not thoroughly believe. He now began to look upon the image of the goddess Kâlî as his mother and the mother of the universe. He believed it to be living and breathing and taking food out of his hand. After the regular forms of worship he would sit there for hours and hours, singing hymns and talking and praying to her as a child to his mother, till he lost all consciousness of the outward world. Sometimes he would weep for hours, and would not be comforted, because he could not see his mother as perfectly as he wished. People became divided in their opinions regarding him. Some held the young priest to be mad, and some took him to be a great lover of God, and all this

e manifestation of that love. His
inking that his imagination would
d a young wife and a family of his
im to his native village and married
âma Chandra Mukhopâdhyâya, who
ge, Srimatî Sârodâ Devî or Sara-

It is said when his mother and
fter a suitable bride for him, he
e daughter of such and such a man
d to him in marriage, and that she
ne qualities of a goddess or Devi,
l the bride.

some women were born with all the
some with the opposite qualities—
acal. The former would help their
ligious, and would never lead them
nd he could distinguish them by

A woman, a perfect stranger to
nce at Dakshineswara many years
noble family, the wife of a gentle-
e or six children, yet looked still
l. Râmakrishna told his disciples
qualities of a Devî in her, and he

He ordered them to burn some
aking some flowers, placed them on
er as 'mother.' And the lady who
ore of meditation, or Samâdhi, and
re, fell into a deep trance with her
of blessing. That trance did not

leave her for some hours, and he got frightened at the thought that her husband would accuse him of some black magic. He began, therefore, to pray to his mother Kâli (the goddess) to bring her back to her senses. By-and-by she came to herself, and when she opened her eyes they were quite red, and she looked as if she were quite drunk. Her attendants had to support her while she got into a carriage, then she drove back home. This is one of many instances of the same kind (evidently cases of hypnosis).

Of men he used to tell the same. In his later days, when crowds of men and boys came to him to learn, he would select and point out some who, he said, would realise religion in this life, and of the rest he would say that they must enjoy life a little longer before they would have a sincere desire for religion. He used to say, 'That man who had been an emperor in his former birth, who had enjoyed the highest pleasures the world can give, and who had seen the vanities of them all, would attain to perfection in this life on earth.'

After his marriage he returned to Calcutta and took upon himself the charges of the temple again, but instead of toning down, his fervour and devotion increased a thousand-fold. His whole soul, as it were, melted into one flood of tears, and he appealed to the goddess to have mercy on him and reveal herself to him. No mother ever shed such burning tears over the death-bed of her only child. Crowds assembled round him and tried to console him, when the blowing of the conch-shells proclaimed the death of another day, and he gave vent to his sorrow, saying, 'Mother, oh my

gone, and still I have not found
e was mad, or that he was suffering
or how was it possible for them,
lust and gold, to name and fame,
could love his God or Goddess
nsity as they loved their wives and
of Râni Râsmoni, Babu Mathurâ-
d a love for this young Brâhman,
hysicians in Calcutta to get him
But all their skill was of no avail.
acca told them that this man was
and that all their pharmacopoeia
disease, if indeed it were a disease
e him up as lost.

ed in love and devotion day by
s feeling his separation from Devî
; of putting an end to himself, as
oneliness any longer, he lost all
aw his mother (Kâli) in a vision.
im again and again, and then he
imes he doubted whether these
nd then he would say, 'I would
and such a thing happened,' and
en, even at the very hour he ex-
e said one day, 'I could believe
ting from a disease of my brain,
ers of Râni Râsmoni, who never
would come under the big banyan-
ould speak to me,' though he was

a perfect stranger to them. And what was his astonishment when he saw them standing under the tree at the exact hour, and calling him by name, and telling him to be consoled, for the Mother Kâlî would surely have mercy on him. These ladies of the Zenana had never come to a public place, especially when young, but somehow or other they got a strong desire to see that temple that very day, and they got permission to go there.

These visions grew more and more, and his trances became longer and longer in duration, till every one saw it was no longer possible for him to perform his daily course of duties. For instance, it is prescribed in the Śâstras that a man should put a flower over his own head and think of himself as the very god or goddess he is going to worship, and Râmakṛishṇa, as he put the flower, and thought himself as identified with his mother, would get entranced, and would remain in that state for hours. Then again, from time to time, he would entirely lose his own identity, so much so as to appropriate to himself the offerings brought for the goddess. Sometimes forgetting to adorn the image, he would adorn himself with the flowers. Mathurânâth at first objected to this, but shortly afterwards, it is said, he saw the body of Râmakṛishṇa transfigured into that of the god Śiva, and from that day forward he looked upon him as God Himself, and addressed him always as Father whenever he spoke to him. He appointed the nephew of Râmakṛishṇa to conduct the regular services, and left him free to do whatever he liked.

akrishna could not remain quiet
, but ran eagerly to attain per-
God in all His different aspects.
years of unheard-of tapasya, or
g back to these years of self-
he said, 'that a great religious
ithin him during these years and
y.' He had no idea then that
He never had a wink of sound
uld not even doze, but his eyes
and fixed. He thought some-
ill, and holding a looking-glass
er within the sockets of the eye,
, but they would not. In his
ther, oh! my mother, is this the
e and believing in thee?' And
ome, and a sweeter smiling face,
could you hope to realise the
give up the love of your body
'A torrent of spiritual light,' he
eluging my mind and urging me
my mother, "Mother! I could
ing men; but I will learn from
the same voice would say, "Yea,
ice,' he continued, 'look to the
My hair grew till it became
a of it. My nephew, Hridaya,
l daily, and some days succeeded
ceed in forcing a few mouthfuls

down my throat, though I had no idea of it. Sometimes I used to go to the closet of the servants and sweepers and clean it with my own hands, and prayed, "Mother! destroy in me all idea that I am great, and that I am a Brâhman, and that they are low and pariahs, for who are they but Thou in so many forms?"'

'Sometimes,' he said, 'I would sit by the Ganges, with some gold and silver coins and a heap of rubbish by my side, and taking some coins in my right hand and a handful of rubbish in the left, I would tell my soul, "My soul! this is what the world calls money, impressed with the queen's face. It has the power of bringing you rice and vegetables, of feeding the poor, of building houses, and doing all that the world calls great, but it can never help thee to realise the ever-existent knowledge and bliss, the Brahman. Regard it, therefore, as rubbish." Then mixing the coins and the rubbish in my hands, while repeating all the time, "money is rubbish, money is rubbish," I lost all perception of difference between the two in my mind, and threw them both into the Ganges. No wonder people took me for mad.' About this time Mathurânâtha, who was very devoted to him, one day put a shawl fringed with gold round him, which cost about 1,500 Rs. At first he seemed to be pleased with it. But what was the astonishment of Mathurânâtha when the next moment Râmakrishna threw it on the ground, trampled and spat on it, and began to cleanse the floor of the room with it, saying, 'It increases vanity, but it can never help to realise the ever-existent knowledge and bliss

fore is no better than a piece of

said, 'I felt such a burning
y; I used to stand in the waters
ly immersed up to the shoulders
head all through the day, for it
Brâhman lady came and cured
e smeared my body with sandal-
nds on my neck, and the pain

was, we are told, an extraordinary
versed in the philosophies and
could recite book after book
hold her ground in argument
he country. Tall and graceful,
ll the physical and intellectual
any man or woman high above
d a fine voice and was well
given up the world, practised
some wonderful Yogic powers,
r India in the red garb of a
anything of her birth or family
y could induce her to say any-
s as if some goddess had come
to perfection, moved by the
wicked world. She seemed to
she was destined to help three
were very advanced in attaining
had been informed by his divine

mother that she would come and teach him the certain way to attain perfection. He recognised her at once, and she recognised him and said, 'I have found out the other two, and have been searching for thee for a long, long time, and to-day I have found thee.' Up to this time Râmakrishna had not found a single soul who could understand his superhuman devotion and perfect purity, and the arrival of this woman was therefore a great relief to him. His devotion and love knew no bounds.

All people were astonished at the wonderful learning of this Brâhman lady, but they could not understand how she could sympathise and place even above herself this half-crazed Râmakrishna they took him for. To prove that he was not mad, the lady mentioned some Vaishnava scriptures, got the manuscripts from some learned pandits, and quoted passage after passage, showing that all these physical manifestations come to an ardent lover of God. It was recorded in these books that all these states physical and mental did happen to the great religious reformer of Bengal, Srî Chaitanya, four hundred years back, and the remedies were given, too, by which he overcame them. For instance, this burning sensation, as if all the body were in flames, from which Srî Râmakrishna was suffering at the time, was mentioned in these Vaishnava scriptures as having happened to the shepherdess of Braja, to the stainless Srî Râdhâ, the beloved of Krishna, centuries before, and again in later times to Srî Chaitanya, when both of them felt deeply the pain of separation from their beloved (God). In both these cases relief came by smearing the body with sandal-

arlands of sweet-scented flowers.
al disease, but a state of physical
come to all who arrive at that
of God. She applied the same
d the trouble passed away.

her stay he suffered much from
owever much he might eat, the
g upon him as if he had taken
ady assured him that the same
a and other Yogins, and ordered
out into his room on every side,
actice was continued for a few
much food gradually acted upon
ısation passed away.

some years, and made her friend
orts of Yoga which make a man
dy and mind, render his passions
, and produce a thorough and
ught, and, above all, the fearless
which is essential to everybody
uth and the whole truth.

rishna began to practise Yoga, or
ıich makes the body strong and
regulating his breath, and went
ethods prescribed by Patañgali.
ed at the short time in which he
ıd attained the end of all these
ht, when he was practising Yoga,
ed at two strings of clotted blood

coming out of his mouth. The temple services were then in the hands of one of his cousins, Haladhâri, a man of great learning and purity and possessed of certain psychical powers, such as Vâk-siddhi, power of speech. A few days before, Râmakrishna had offended him by pointing out to him certain defects of his character, so much so that his cousin cursed him and said that blood should come out of his mouth. So Râmakrishna was frightened, but a great Yogin who was living there at the time came to his help, and after inquiring into his case assured him that it was very good that the blood had come out that way. It was because he had to teach many men, and to do good to them, that he was not permitted to enter into that Samâdhi (trance) from which nobody returns. He explained to him that when a man has attained to the perfection of this Yoga his blood rushes to his brain, and he becomes absorbed in Samâdhi, perceives his identity with the Supreme Self, and never returns any more to speak of his religious experiences to others. Only a few returned, namely, those who by the will of God were born to be the great teachers of mankind. In their case the blood rushes to the brain, and they feel the identity for some time, but after that the blood flows out again and they are able to teach.

By this time Râmakrishna had learnt all that the Brâhman lady could teach, but he was still hankering after higher truths, when a *Gñânîn* (a true philosopher) came and initiated him into the truths of the Vedânta. This was a Samnyâsin named Totâ-puri, tall, muscular, and powerful. He had taken the vow of the order from his

hard struggle had succeeded in
is of the Vedânta. He wore no
er rested under a roof. When the
ve been opened to him if he had
e night always under a tree or the
s, even in winter and in the rainy
ore than three days in any place,
for food from anybody. Free as
all over the country, teaching and
ld find a sincere soul, and helping
erfection which he had himself
ng illustration of the truth that
realised, can become a practical
Śrî Râmakṛishṇa sitting on the
at once recognised in him a great
pared ground for the reception of
ruths of religion. He addressed
My son! do you want to learn the
Come, then, and I will teach it to
never did anything without first
ddess Kâli), said that he did not
, but he would go and ask his
in a few minutes and told the
eady. Totâ-puri made him take
w he was to meditate and how to
e days of practice he attained
ikalpa stage of Samâdhi, where
rception of the subject or of the
was perfectly bewildered at the

rapid progress of his protégé, and said, 'My boy! what I realised after forty years of hard struggle, you have arrived at in three days. I dare not call you my disciple; henceforth I will address you as my friend.' And such was the love of this holy man for Srî Râmakrishna that he stayed with him for eleven months, and in his turn learnt many things from his own disciple. There is a story told of the Samnyâsin. He always kept a fire and regarded it as very holy. One day as he was sitting by this fire and talking to Srî Râmakrishna, a man came and lighted his pipe out of the same fire. The Samnyâsin felt enraged at this sacrilege, when a gentle scolding came from his disciple, who said, 'Is this the way that you look upon everything as Brahman? Is not the man himself Brahman as well as the fire? What is high and what is low in the sight of a Gñânîn?' The Samnyâsin was brought to his senses, and said, 'Brother, you are right. From this day forth you shall never find me angry again,' and he kept his word. He could never understand, however, Râmakrishna's love for his Mother (the goddess Kâlî). He would talk of it as mere superstition, and ridicule it, when Râmakrishna made him understand that in the Absolute there is no thou, nor I, nor God, nay, that it is beyond all speech or thought. As long, however, as there is the least grain of relativity left, the Absolute is within thought and speech and within the limits of the mind, which mind is subservient to the universal mind and consciousness; and this omniscient, universal consciousness was to him his mother and God.

Totâ-puri, Râmakrishna himself
nion with the absolute Brahman
te. Looking back to this period
ys, he said, 'I remained for six
erfect union which people seldom
it, they cannot return to their
gain. Their bodies and minds
t this my body is made up of
nents) and can bear much strain.
unconscious of the outer world.
ied for want of nourishment,
nced religious ascetic) who came
ere for three days for my sake.
of Samâdhi, and took much in-
y, while I was unconscious of its
bring some food every day, and
restore sensation or conscious-
he would even strike me with
ain might bring me back to con-
succeeded in awakening a sort
me, and he would immediately
uthfuls of food before I was lost
Some days when he could not
after a severe beating, he was
onths the body gave way under
and Râmakrishna was laid up
e, he said, did much in bringing
slowly and gently, in a month
physicians had cured him, his

deep religious zeal took another turn. He began to practise and realise the Vaishnava ideal of love for God. This love, according to the Vaishnavas, becomes manifested practically in any one of the following relations—the relation of a servant to his master, of a friend to his friend, of a child to his parents, or vice versa, and a wife to her husband. The highest point of love is reached when the human soul can love his God as a wife loves her husband. The shepherdess of Braja had this sort of love towards the divine Krishna, and there was no thought of any carnal relationship. No man, they say, can understand this love of Srî Râdhâ and Srî Krishna until he is perfectly free from all carnal desires. They even prohibit ordinary men to read the books which treat of this love of Râdhâ and Krishna, because they are still under the sway of passion. Râmakrishna, in order to realise this love, dressed himself in women's attire for several days, thought of himself as a woman, and at last succeeded in gaining his ideal. He saw the beautiful form of Srî Krishna in a trance, and was satisfied. After having thus devoted himself to Vaishnavism, he practised in turn many other religions prevalent in India, even Mohammedanism, always arriving at an understanding of their highest purposes in an incredibly short time. Whenever he wished to learn and practise the doctrines of any faith, he always found a good and learned man of that faith coming to him and advising him how to do it. This is one out of many wonderful things that happened in his life. They may be explained as happy coincidences, which is much the same as to say they were

: explained. To give another such
when he perceived the desire of
religion, he was sitting one day
ee (called the Pancha-vatî, or the
:) to the north of the temple. He
luded and fit for carrying out his
it disturbance. He was thinking
ed hut in the place, when the tide
rought along with it all that was
hut—the bamboos, the sticks, the
ed them just a few yards off the
g. He took the materials joyfully,
gardener built his little hut, where

as thinking of practising the tenets
seen Jesus in a vision, and for
of nothing and speak of nothing
There was this peculiarity in all
ys saw them outside himself, but
seemed to have entered into him.
of *Siva*, of Kâlî, of K*rish*na, of
god or goddess or prophet.
and his realisations of different
conclusion that all religions are
takes account of one aspect only
ânanda, i.e. the undivided and
dge, and bliss. Each of these
to him a way to arrive at that

During all these years he forgot entirely that he had been married, which was not unnatural for one who had lost all idea of the existence even of his own body. The girl had in the meantime attained the age of seventeen or eighteen. She had heard rumours that her husband had become mad, and was in deep grief. Then again she heard that he had become a great religious man. She determined therefore to find him and to learn her fate from himself. Having obtained permission from her mother, she walked all the way, about thirty or forty miles, to the Dakshineśvara temple. Râmakrishna received her very kindly, but told her that the old Râmakrishna was dead, and that the new one could never look upon any woman as his wife. He said that even then he saw his mother, the Goddess Kâlî, in her, and however much he might try he could never see anything else. He addressed her as his mother, worshipped her with flowers and incense, asked her blessings, as a child does from his mother, and then became lost in a deep trance. The wife, who was fully worthy of such a hero, told him she wanted nothing from him as her husband, but that he would teach her how to realise God, and allow her to remain near him and cook his meals and do what little she could for his health and comfort. From that day forward she lived within the temple compound, and began to practise whatever her husband taught her. Mathurânâtha offered her the sum of 10,000 Rs., but she declined, saying that her husband had attained perfection by renouncing gold and all pleasures, and she did not care for any, as she was determined to follow him. She is living

purity and strength of character,
o religion and perfection, looking
incarnation of God Himself, and
her husband began.

ıad no proper education, he had
y that he never forgot what he
days he had a desire to hear the
l he requested one of his disciples
riginal verse. As he was hearing,
ame and asked him whether he
riginal verses. He said he had
h an explanation of it, and there-
e wanted to hear it again because
ıl, and he repeated at once the
erses which followed, and which

reat Yoga powers, but he never
vellous powers to anybody. He
l these powers would come to
ut he warned them never to take
f men. They had not to please
ı the highest perfection, that is,
e power of working miracles was
way to perfection, inasmuch as
of man from his highest goal.
ıim have found abundant proofs
wers as thought-reading, predict-
hings at a distance, and healing
ng. The one great power of

which he made most use, and which was by far the most wonderful, was that he was able to change a man's thoughts by simply touching his body. In some this touch produced immediate Samâdhi, in which they saw visions of gods and goddesses, and lost for some hours all sensation of the outward world. In others it produced no outward changes, but they felt that their thoughts had received a new direction and a new impetus, by which they could easily travel in the path of progress in religion. The carnally minded, for instance, would feel that their thoughts never ran after carnal pleasures afterwards, the miser would find that he did not love his gold, and so on.

About that time Mathurânâtha and his family went on a pilgrimage, and took Râmakrishna with them. They visited all the sacred places of the Hindus as far as Brindâbana, and Râmakrishna took the opportunity not only of seeing the temples, but of forming acquaintances with all the religious men, and with the Samnyâsins who were living in these places, such as the famous Tailanga Swâmin of Benares and Gângâ Mâtâ of Brindabana. These Sâdhus assigned to him a very high position, and regarded him not only as a Brâhmagñânin, but as a great religious teacher (Âchârya), nay, as an incarnation of God Himself. At Brindabana he was so much struck by the natural scenery and associations of the place, that he nearly made up his mind to reside there for ever. But the memory of his old mother made him return home. On his way back he was so much struck by the poverty of a village near Vaidyanâth, that he wept bitterly, and would not go from

them happy. So Mathurânâtha several days, gave proper clothing of the villagers, and departed ted.

wn, and sheds its fragrance all themselves. The bees seek the e rose the bees.' This saying of n verified often and often in his nest men, of all sects and creeds, receive instruction and to drink n day-dawn to night-fall he had , so engaged was he in teaching, g to the wants of these hungry en possessed of wonderful Yoga came to learn from this illiterate *nes*vara, and in their turn ac- spiritual director (Guru), touched derful purity, the childlike sim- hness, and by the simple language he highest truths of religion and ople of Calcutta knew him not er Sen went to him and wrote a's interview with Keshub was . It was in the year 1866 that fe of prayer and seclusion in a ia, about two miles from the Râmak*rish*n*a* heard of him, and b was so much impressed with f the highest knowledge, the

wonderful love of God, and the deep trances of Sri Râmakrishna, that he began to come often and often to him. He would sit for hours at the feet of Râmakrishna and listen with rapture to the wonderful sayings on religion of that wonderful man. From time to time Râmakrishna would be lost in a deep Samâdhi, and Keshub would gently touch his feet that he might thereby be purified. Sometimes he would invite the Paramahamsa to his house, or would take him in a boat and proceed a few miles up and down the river. He then used to question him on some points of religion to clear away his own doubts. A strong and deep love grew up between the two, and Keshub's whole life became changed, till, a few years later, he proclaimed his views of religion as the New Dispensation, which was nothing but a partial representation of the truths which Râmakrishna had taught for a long time.

A brief sketch of the teachings of Râmakrishna, and a few of his sayings, which Keshub published, were sufficient to rouse a wide interest in the Paramahamsa, and numbers of highly-educated men of Calcutta and women of noble family began to pour in to receive instruction from this wonderful Yogin. Râmakrishna began to teach them and talk to them from morn till evening. At night, too, he had no rest, for some of the more earnest would remain and spend the night with him. He then forgot his sleep, and talked to them incessantly about Bhakti (devotion) or *Gñâna* (knowledge) and his own experiences, and how he arrived at them. Though this incessant labour

him, yet he would not rest. In
s of men and women began to
nt on as before. When pressed
y, 'I would suffer willingly all
death also, a hundred thousand
could bring one single soul to

5 he suffered from what is known
at,' which by-and-by developed
ıoved to Calcutta, and the best
such as Babu Mohindra Lal
im to keep the strictest silence;
o effect. Crowds of men and
he went, and waited patiently
his mouth, and he, out of com-
ot remain silent. Many a time
mâdhi, losing all consciousness
ease, and coming back he would
Even when the passage of his
ted that he could not swallow
never stop his efforts. He was
s cheerful as ever, till on August
in the night, he entered into
never returned. His disciples
ordinary Samâdhi, such as he
luring which the best doctors
lsation or beating of the heart;
n.

ın aversion to gold and silver

that he could not even touch them, and a simple touch, even when he was asleep, would produce physical contortions. His breath would stop, and his fingers would become contorted and paralysed for a few minutes, even when the metal had been removed. In his later days he could touch no metals, not even iron.

He was a wonderful mixture of God and man. In his ordinary state he would talk of himself as servant of all men and women. He looked upon them all as God. He himself would never be addressed as Guru, or teacher. Never would he claim for himself any high position. He would touch the ground reverently where his disciples had trodden. But every now and then strange fits of God-consciousness came upon him. He then became changed into a different being altogether. He then spoke of himself as being able to do and know everything. He spoke as if he had the power of giving anything to anybody. He would speak of himself as the same soul that had been born before as Râma, as Krishna, as Jesus, or as Buddha, born again as Râmakrishna. He told Mathurânâtha, long before anybody knew him, that he had many disciples who would come to him shortly, and he knew all of them. He said that he was free from all eternity, and the practices and struggles after religion which he went through were only meant to show the people the way to salvation. He had done all for them alone. He would say he was a Nitya-mukta, or eternally free, and an incarnation of God Himself. 'The fruit of the pumpkin,' he said, 'comes out first, and then the flowers; so it is with the Nitya-muktas,

:om all eternity, but come down

mâdhi he was totally unconscious
utward world. At one time he
)f live coal during this state. It
ı, but he did not know for hours,
:ome in to extract the coal, when
sness, and felt the wound.
)t slipped, and he broke his hand.
ound it up and advised him not
e cured. But it was impossible.
anything of religion or on God,
state of Samâdhi, and his hands
and the injured hand had to be
ent on for months, and it took
e that simple fracture.
l again and again to hand over
hineśvara and a property yielding
a year, but he declined the pro-
would have to fly away from the
ressed his gift upon him. At
ıtleman made an offer of some
the same result.

Râmakrishna's Life.

ıanda sent me when I had asked
er he could gather from his own
ıication with Râmakrishna's other
him repeatedly not to send me

mere fables, such as I had read about his Guru in several Indian periodicals, and I believe he fully understood what I meant. Yet we can hardly fail to see the first beginnings of the ravages which the Dialogic Process works even in the first generation. Given his own veneration for his departed master, there is a natural unwillingness, nay, an incapability, to believe or to repeat anything that might place his master in an unfavourable light. Besides, his master was dead when these records were written, and the *de mortuis nihil nisi bonum* is deeply engraved in every human heart. What is believed and told by everybody in a small village, chiefly by his friends and admirers, is not likely to be contradicted; and if once a man is looked upon as different from others, as possessed of superhuman and miraculous powers, everybody has something new to add in confirmation of what everybody is ready to believe, while a doubt or a denial is treated as a sign of unkindness, possibly of envy or malice. The story, for instance, of the Brâhman lady who was sent as a messenger and teacher to Râmakrishna, will sound to us far from probable. But when I first heard of it, this lady was represented as a kind of goddess who met her pupil in a forest and instructed him, like another Sarasvatî, in all the Vedas, Purânas, and philosophies. The difficulty that had to be solved by this heavenly apparition was, no doubt, the fact that Râmakrishna had never received a proper classical education, and yet spoke with authority about the ancient literature and religion of his countrymen. The fact that he was ignorant of Sanskrit, nay, that he did not know a single word of the sacred language of India, is

s been distinctly asserted by one
e Rev. P. C. Mozoomdar. Of
and a man who speaks Bengâli
Sanskrit as an Italian may guess
me of the classical Sanskrit texts
ns, and may have given him all
wanted for his own purposes, to
ıt intercourse with learned men
m against mistakes and answered
ask. Thus the *Dea ex machina*
f this Brâhman lady was called a
ɔer that Devî is not much more
ven to high-born and illustrious
ptionally well-informed and en-
l have been spoken of as an
Sarasvatî. In India the distance
y is very small; gods are believed
gods, without much ado about it.

r's Judgement.

we have the testimony not only
levoted disciple of Râmak*ri*shn*a*,
iality, but we have several inde-
favourable, others unfavourable.
ed as a favourable witness. He
anda carried on by Râmak*ri*shn*a*'s
him in the highest terms. In
l to me in September, 1895, he
Life and Teachings, and in the

old *Theistic Review*, I have frankly and warmly expressed my estimate of that saintly man and our obligations to him. But there was another side of his character, which of course one could not take up, because it was not edifying.' Here we see another ingredient of the Dialogic Process.

Râmakṛishṇa's Language.

'His speech at times was abominably filthy. For all that, he was, as you say, a real Mahâtman, and I would not withdraw a single word I wrote in his praise. Râmakṛishṇa was not in the least a Vedântist, except that every Hindu unconsciously imbibes from the atmosphere around some amount of Vedântism, which is the philosophical backbone of every national cult. He did not know a word of Sanskrit, and it is doubtful whether he knew enough Bengâli. His spiritual wisdom was the result of genius and practical observation.'

There is a ring of truth and impartiality about this, and there is no sign of jealousy, which often breaks out, even in India, among religious reformers and their followers. As to his filthy language, we must be prepared for much plain speaking among Oriental races. In a country where certain classes of men are allowed to walk about in public places stark naked, language too is not likely to veil what with us requires to be veiled. There is, however, a great difference between what is filthy and what is meant to be filthy. I doubt whether the charge of intentional filthiness or obscenity, which has been brought against writers like Zola, could be brought, or has ever been brought, against

te true that Hindus who belong
s, though not necessarily Brâhmans
careful in their expressions. We
:s of that kind in the writings of
Chunder Sen, and their friends.
of speech which would be most
vidently not regarded in that light
: knows that many of their classical
sacred Writings, contain passages
:t of translation into English. In
) of Bhartṛihari, treating of worldly
ılessness, the second, that of love,
ɔut in English translations. But
a-Sataka is by no means the same

On the contrary, the object of
ople against voluptuousness, not
iminal, which has never been an
drance in obtaining that serenity
the highest objects of life, dis-
and clear-sightedness can never
ful edition of all the three Satakas
l by Purohit Gopi Nath, M.A.,

en that in Homer, in Shakespeare,
ere are passages against which our
ve object to Bowdlerised editions,
are never of an intentional cha-
have been so, if they were now

Râmakrishna's Wife.

Another charge which Mozoomdar seems to consider as proved against Râmakrishna is what he calls his almost barbarous treatment of his wife. What he means is evidently that he forgot or neglected her till she was seventeen years of age. But this can hardly be called barbarous in India, where it is a recognised custom that a girl of five years of age, as his wife was when he married her, should remain at her parents' house for years before she migrated to the house of her husband and his parents. And that a man in a state such as Râmakrishna is described to have been in should decline to live *maritalement*, is again by no means unusual in Eastern, nay, in Western countries also.

Vivekânanda told us that when at the age of seventeen his wife went to find him, he received her with real kindness, and that she was quite satisfied to live with him on his own terms, if he would only enlighten her mind and make her to see and to serve God. Such a relationship is by no means without a precedent, and cannot be called barbarous, for *volenti non fit injuria*. Strange to say, I received not many days ago a letter from an American lady who had gone to visit Râmakrishna's widow, Mrs. S. C. Ole Bull, the widow of the famous violin player, and deeply interested in the religious movements in India. On July 11, 1898, she writes from Srînâgar in Kashmir: 'We were the first foreigners who were allowed to see Sarada-devî, the widow of Râmakrishna. She called us her children, and saying that our visit to her was of the

ess in being with us. When
ce to a Guru, who in her case
d to the effect that when one
her, one should listen to and
spiritual advancement, but in
most truly serve a Guru by
ıment, even if at times it were
stions given.

er husband, to whom she had
ıge, her assent that he should
gained his intimate friendship,
iving daily instruction. During
m she was his adviser, praying
motive that she might never
aken the vow of poverty and
the natural joys of a mother,
itual parent of many children.'
Mozoomdar's knowledge and
sidered the resolve of Râma-
him as a Sa*m*nyâsinî as bar-
lf evidently did not think so;
r cruelties on the part of her
d with her life, who has any
e between husband and wife
procreation of children? We
honesty, however incredulous
matters in our own country.
else who has taken offence
arriage.

Râmakrishna's Influence on Keshub Chunder Sen.

A more painful misunderstanding has arisen with regard to the exact relationship between Râmakrishna and Keshub Chunder Sen. A disciple may mean many things, but Keshub Chunder Sen was never chary in giving credit where credit was due, and he was the last man to withhold the name of master and teacher from Râmakrishna or any one else from whom he had received inspiration, encouragement, or instruction. 'Whoever he may be,' he writes, 'I desire to learn from him. If I see an ordinary minstrel, I love to learn at his feet. If an ascetic comes, I consider that a lac of rupees has come to my house. I learn much by hearing his hymns. . . . I can clearly perceive that whenever a saint takes leave of me he pours into my heart his virtues. To some extent I become like him—*I am a born disciple.*' On the other hand, no one repudiated the title of Master or Guru more emphatically than Râmakrishna. A relative of Keshub Chunder Sen, however, who evidently completely misapprehended what was implied by the influence which I said that Râmakrishna had exercised on Keshub Chunder Sen, Mozoomdar, and others as his disciples, is very anxious to establish the priority of Keshub Chunder Sen, as if there could be priority in philosophical or religious truth. 'It was Keshub Chunder,' he tells us, 'who brought Râmakrishna out of obscurity.' That may be so, but how often have disciples been instrumental in bringing out their master? He then continues to bring charges against Râmakrishna, which may be true or not, but have nothing

on between Keshub and Râma-
old, he did not show sufficient
titutes, he does not stand quite
nders of religion. If he did not
eetotalism according to Western
I know, has ever accused him of
Such bickerings and cavillings
asteful both to Keshub Chunder
Both had no words but words
other, and it was a great pity that
d have been treated in a jealous
misrepresented. I can under-
the relation between Guru and
very definite one, one of Keshub
hould have objected to Râma-
is the Guru of Keshub. Keshub
is he a Brâhman by birth like
learnt from Râmak*rish*n*a* he, as
eatedly admitted. As to myself,
Chunder Sen's memory is quite
safer than in those of his rela-
hen his nearest friends forsook
. If my words could possibly
India, I gladly state that neither
ru or Keshub Chunder Sen as
at interested me was whether
he former on the latter might
, as yet unexplained, phases in
ent of Keshub Chunder Sen.

It would be a real help in judging of Keshub Chunder Sen if we knew that—to quote the words of Mozoomdar—'his association with Râmakṛishṇa developed the conception of the Motherhood of God'; or, again, that 'the strange selectivism of Râmakṛishṇa suggested to Keshub's appreciative mind the thought of broadening the spiritual structure of his own movement.' Whether toward the end of his life Keshub became mystic and ecstatic in his utterauces, and whether his concept of the Godhead as the Divine Mother was inspired by Râmakṛishṇa, I gladly leave to others to decide. By whatever terms these words mystic and ecstatic may be, if translated into Bengâli, in English they mean exactly that spirit which pervades many of the utterances of the so-called New Dispensation, and which was so severely, and far too severely, animadverted on by many of Keshub's European admirers. Mystic has no such terrible meaning in English as its corresponding term seems to have in Bengâli. People always seem to imagine that mystic has something to do with mist. Thus the late B. R. Rajam Iyer wrote in the Prabuddha Bharata, p. 123: 'The Vedânta will certainly be mysticism if it seek to make a man live without food, enable him to preserve his life as long as he pleases, or get stiff like a corpse, dead entirely to the world, though an obscure spark of life may yet linger in the system. The Vedânta will be mysticism if it seek to enable man to work wonderful feats, as flying in the air, leaving the body at will, and wandering in space unobstructed like a ghost, or entering into the bodies of others, and possessing them like spirits, and doing similar things

r. The Vedânta will certainly be
nake a man read the thoughts of
eternal trance, when he would be
h with reference to himself and to
ords partly to show the misapplica-
n, for all this should not be called
jugglery ; and partly to show what
certainly never was, in the eyes of
Râmakrishna. It was in order to
at some later phases in Keshub's
on were not essential to his simple
ried to trace them back to their
e of Râmakrishna's followers have
emarks, surely such local jealousies
ly be ignored. An honest under-
l West, which was one of Keshub's
urthered by the somewhat childish
shub's self-constituted advocates.
ve been the last person to approve
es his friend's passionate, though,
dvocacy.

ta-philosophy.

makrishna, I can assure Keshub's
never looked upon Râmakrishna
e Vedânta-philosophy. He was
a scholarlike knowledge of the
edânta-philosophy, nor do I feel
Chunder Sen had studied *Sam-*

kara's or Râmânuga's famous commentaries on the Vedânta Sûtras. But both were thoroughly imbued with the spirit of that philosophy, which is, in fact, like the air breathed more or less by every Hindu who cares for philosophy or religion. It is difficult to say whether we should treat the Vedânta as philosophy or religion, the two being really inseparable from the Hindu point of view.

What is curious, however, both in Keshub Chunder Sen's and in Râmakrishna's utterances, is the admixture of European ideas. Neither the one nor the other would have spoken as they did, before the English Government began its educational work in India. The bulk of their teaching is, no doubt, Indian to the backbone. It is the old Indian philosophy, properly called Vedânta or the highest goal of the Veda, but there is clearly a sprinkling, and sometimes far more than a mere sprinkling, of European thoughts in Keshub's writings; and we often meet with quite unexpected references to European subjects, not excluding railways and gas, in the sayings of Râmakrishna.

It is necessary to explain in a few words the character of that Vedânta-philosophy which is the very marrow running through all the bones of Râmakrishna's doctrine. It is by no means easy, however, to give a short abstract of that ancient philosophy, particularly if we consider that it exists now, and seems always to have existed, under three different forms, the Advaita School (non-duality school), the Visishta-advaita School (non-duality school, with a difference), and the Dvaita School (real duality school), the last of which seems hardly to have a right to the name

ess is so called. The Advaita or
y represented by *Śaṁ*kara and his
e is and there can be one reality
d, the Infinite or the Absolute, the
, so that it follows by the strictest
r is or seems to be, can be that one
ongly conceived, as we are told,
The human soul, like everything
ng but Brahman or the Absolute,
ceived by Avidyâ or Nescience.
vidual soul is not, as commonly
o or a union with Brahman, but
it has always been, a recovering
e being, a recognition of the full
as the eternal basis of every
l.

lled Viśishṭa-advaita, or Advaita,
ence, was evidently intended for
se who could not bring them-
to the phenomenal world, and
e to their own souls. It is diffi-
two schools was the more ancient,
owledge, after Professor Thibaut's
the Viśishṭâdvaita interpretation
eping with the Sûtras of Bâda-
Râmânuga lived in the twelfth,
tury, but there were Viśishṭâdvaita
ntaries long before Râmânuga.
hilosophical athletics, the rigidly

monistic school cannot fail to command our admiration. *Sankara* makes no concessions of any kind. He begins and never parts with his conviction that whatever is, is one and the same in itself, without variableness or shadow of turning. This, what he calls the Brahman, does not possess any qualities (visesha), not even those of being and thinking, but it is both being and thought. To every attempt to define or qualify Brahman, *Sankara* has but one answer—No, No! When the question is asked as to the cause of what cannot be denied, namely, the manifold phenomenal world, or the world as reflected in our consciousness, with all its individual subjects, and all its individual objects, all that *Sankara* condescends to say is that their cause is Avidyâ or Nescience. Here lies what strikes a Western mind as the vulnerable point of *Sankara*'s Vedânta-philosophy. We should feel inclined to say that even this Avidyâ, which causes the phenomenal world to appear, must itself have some cause and reality, but *Sankara* does not allow this, and repeats again and again that, as an illusion, Nescience is neither real nor unreal, but is something exactly like our own ignorance when, for instance, we imagine we see a serpent, while what we really see is a rope, and yet we run away from it in all earnestness as if it were a real cobra. This creative Nescience once granted, everything else proceeds smoothly enough. Brahman (or Âtman), as held or as beheld by Avidyâ, seems modified into all that is phenomenal. Our instruments of knowledge, whether senses or mind, nay, our whole body, should be considered as impediments or fetters rather, as

led, which one feels tempted to
And here the difficulty arises—are
eading organs of knowledge, the
idyâ? With us they are clearly
are they not, like everything that
also of that universal beginning-
:h Brahman could never have
y creative? This is a point that
on. It is touched upon, but hardly
commentary (pp. 787, 789), where
ce and omnipotence of the Âtman
:h the body, that is, by the union
as (mind), and Buddhi (thought),
ception as such.' And here we
is endowed with burning and
when fire has retired into the
es, in the same manner, through
ıe Upâdhis, such as body, senses,
is formed by Avidyâ from Nâma-
re arises the error of the Âtman
em, and this is what causes the
and omnipotence of the Âtman.
of that Avidyâ that Brahman
and forms (nâmarûpa), which
λόγοι, or the archetypes of every-
ıterial objective elements which
nimate bodies, in fact the whole
his is illusive. In reality there

n des Vedânta, p. 115.

are no individual things, no individual souls (*g*îvas); they only seem to exist so long as Nescience prevails over Âtman or Brahman.

Ekam advitîyam. One without a Second.

If you ask, what then is real in all things and in every individual soul? the answer is, Brahman, the One without a Second, the One besides whom there is nothing; but this answer can be understood by those only who know Avidyâ, and by knowing it have destroyed it. Others believe that the world is this or that, and that they themselves are this and that. Man thinks that he is an Ego dwelling in the body, seeing and hearing, comprehending and reasoning, reasoning and acting, while with the strict Vedântist the true Self lies deep below the Ego, or the Aham, which belongs to the world of illusion. As an Ego, man has become already an actor and enjoyer, instead of remaining a distant witness of the world. He is then carried along into the Sa*m*sâra, the concourse of the world; he becomes the creature or the slave of his accumulated acts (karman), and goes on from change to change, till in the end he discovers the true Brahman which alone really exists, and which as being himself is called Âtman or Self, and at the same time Paramâtman, or the Highest, Âtman and Brahman, both being one and the same thing. Good works may be helpful in producing a proper state of mind for receiving this knowledge, but it is by knowledge alone that men can be saved and obtain Mukti, freedom, and not by good works. This salvation or freedom finds expression in the celebrated

art that, i.e. thou art not thou,
ing Brahman; the Âtman, the
ne and the same.

nism may seem to us, yet the
ted the world out of nothing
nothing else than that nothing
God, that God, out of His own
material and the efficient cause
s less exacting. He is at one
g that there can be only one
, but he allows what *Sa*mkara
Brahman possesses attributes.
ng to Râmânuga, is thought or
ise allowed to possess omnipo-
d other good qualities. He is
himself certain powers (*s*aktis),
hat both the material objects
ndividual souls (*g*ivas) may be
tions of the real Brahman, and
or illusions (mâyâ). In this
is spoken of as Îs*v*ara, the
ing (*k*it) and the unthinking
constitute his body. He is
in, the ruler within, so that
souls which he controls are
y to an independent reality,
lly denies. Though Râmânuga
r idea of creation, he teaches
ich all that existed potentially

or in a subtile invisible form in the one Brahman, while in its undeveloped state (pralaya), becomes visible, material, objective, and individual in this phenomenal world. Could our evolutionists have wished for a better ancestor? Their phraseology may be different, but what is meant is the same. Râmânuga distinguishes between Brahman as a cause and Brahman as an effect, but he teaches at the same time that cause and effect are always the same, though what we call cause undergoes pari*n*âma, i. e. development, in order to become what we call effect. Instead of holding with *Sa*m*k*ara that we are deceived about Brahman, that we turn it aside or invert it (vivarta) while under the sway of Nescience, Râmânuga teaches that Brahman really changes, that what is potential in him at first, becomes real and objective at last. Another important difference between the two is that while *Sa*m*k*ara's highest goal consists in Brahman recovering itself by knowledge, Râmânuga recognises the merit of good works, and allows a pure soul to rise by successive stages to the world of Brahman, to enjoy there perfect felicity without fear of new births or of further transmigration. With him, as with us, the soul is really supposed to approach the throne of Brahman, to become like Brahman, and participate in all his powers except one, that of creating, that is, sending forth the phenomenal world, governing it, and absorbing it again when the time comes. Thus not only does Râmânuga allow individuality to individual souls, but likewise to Îs*v*ara, the Lord, the personal God, while with *Sa*m*k*ara a personal god would be as unreal as a personal soul, both becoming real only in their recovered identity.

presents as the highest truth and
reached by a man seeking for
r rejected by *Sa*ṁkara. It is
upon by him as Lower Know-
n as the Lower Brahman. That
, lower, and sagu*n*am, qualified,
al God, he is often worshipped
erous followers, even under such
r Nârâya*n*a. With *Sa*ṁkara that
ıld be conceived as the pratîka,
nce only, we might almost say as
ωπον of the Godhead, and his
ignorant, is tolerated and even
ly useful. The Jewish and the
ould be in his eyes the same,
he Godhead. A worship of that
what he is worshipped as (Ved.
as it is, it may lead the pious
rnal happiness. But it is true
roduce eternal salvation, that is,
ıd this, even in this life (*g*îvan
ı karman (works) and from all
death, in fact with freedom from
ems strange that the followers of
a have so long lived in peace and
liffering on what we should con-
ints, whether of philosophy or
*Sa*ṁkara do not accuse the fol-
ıright error (mithyâdarśana), but

of Nescience only, or of, humanly speaking, inevitable Avidyâ. Even the phenomenal world and the individual souls, though due to Avidyâ, are not, as we saw, considered as empty or false; they are phenomenal, but have their reality in Brahman, if only our eyes, by the withdrawal of Avidyâ, are opened to see the truth. What is phenomenal is not nothing, but is always the appearance of that which is and remains real, whether we call it the Brahman, the Âtman, the Absolute, the Unknowable, or, in Kantian language, *das Ding an sich*. Besides, it is recognised, even by the strictest monists, that for all practical purposes (vyavahâra) the phenomenal world may be treated as real. It could not even seem to exist (videri) unless it had its real foundation in Brahman. The only riddle that remains is Avidyâ or Nescience, often called Mâyâ or illusion. *Sam*kara himself will not say that it is or that it is not real. All he can say is that it is there, and that it is the aim of the Vedânta-philosophy to annihilate it by Vidyâ, Nescience by science, proving thereby, it would seem, that Avidyâ is not real.

At first sight this Vedânta-philosophy is, no doubt, startling, but after some time one grows so familiar with it and becomes so fond of it that one wonders why it should not have been discovered by the philosophers of any other country. It seems to solve all difficulties but one, to adapt itself to any other philosophy, nay, to every kind of religion which does not intrench itself behind the ramparts of revelation and miracle. The difficulty is to find a natural approach to it from the position which we occupy in looking at philosophical and religious problems. I tried before to open

the question, what is the cause of
ı the answer that that cause must
l, because the very presence of
l condition that which is to be
ned. We saw how, in order to
doubted, namely, the constant
vhich we are surrounded, Avidyâ
to explain what cannot be denied
ions. It is curious only that what
alled the logoi, the thoughts or
l phenomenal things, were by the
expressions of Divine Wisdom or
pa, names and forms, the result of
his Greek conception, apparently
f the Vedânta, is nevertheless the
a lower and higher point of view.
ms, and Logoi, names and what
e idea, namely, that as words are
ole creation is the word or the
ughts, whether of Brahman or
nother version, that the world
alectic progress from mere being
ons of thought. That Brahman
ve originally meant word, makes
Vedânta, Neo-Platonism, and
ıore striking, though it would be
y historical connexion between
of a rational universe. Lest it
had assimilated the Hindu idea

of the word, as being with Brahman and becoming the origin of the world, too closely to the Greek conception of the Logos, I subjoin a literal translation of a passage in Samkara's commentary (p. 96, 1). He holds that Brahman is pure intelligence, and when the opponent remarks that intelligence is possible only if there are objects of intelligence, he replies: 'As the sun would shine even if there were no objects to illuminate, Brahman would be intelligence even if there were no objects on which to exercise his intelligence. Such an object, however, exists even before the creation, namely, Nâma-rûpa, the names and forms, as yet undeveloped, but striving for development (avyâkṛite, vyâkikîrshite), that is the words of the Veda living in the mind of the creator even before the creation [1].' Might not this have been written by Plato himself?

Γνῶθι σεαυτόν.

We may try now another door for an entrance into the Vedânta-philosophy, which may help in bringing the Vedânta nearer to ourselves, or ourselves nearer to the Vedânta, so that it may be looked upon not simply as a strange and curious system, but as a system of thought with which we can sympathise, nay, which, with certain modifications, we can appropriate for our own purposes [2].

One of the most ancient commands of Greek philosophy was the famous Γνῶθι σεαυτόν, know thyself. Here the Hindu philosopher would step in at once and say that

[1] See Deussen, Das System des Vedânta, pp. 75, 147.

[2] Cf. Deussen, l. c. p. 60 seq.

form part of our body, they perish with the body, and cannot therefore constitute our real Self. Besides the five senses which the Hindus call *gñânendriyas*, senses of knowledge, they admit five other senses which they call karmendriyas, senses of action, namely, the senses of speaking, grasping, moving, excretion, and procreation. This is an idea peculiar to the Hindus, the former five being intended for action from without to within (upalabdhi), the latter for action from within to without (karman). The images brought to us by the senses, on which we depend for all our knowledge, are what we should call states of consciousness, they are not even our Ego, much less our Self. They come and go, arise and vanish, and cannot therefore be called real or eternal, as little as the body. In all these images we may distinguish the subject or the active element, and the object or the passive element. The passive or objective elements are what we are accustomed to call matter, and this matter, according to the five senses by which it is perceived, is divided into five kinds, viz. ether, corresponding to hearing; light, corresponding to seeing; air, corresponding to touching; water, corresponding to tasting; and earth, corresponding to smelling. This is all that we can legitimately mean by the five elements. They are to us states of consciousness, or *vigñâna* only. But though to us elementary matter exists, and can exist as known, or in the form of knowledge only, the Vedânta does not deny its existence, whatever it may say about its reality. If the objects of our sensuous knowledge are all the result of Avidyâ, the elements also

represented as passing through three forms of development, the earthy portion being manifested in faeces, flesh, and Manas, the watery portion in urine, blood, and life, the fiery portion in bones, marrow, and speech. There are many of these purely fanciful speculations to be found in the Upanishads. This, however, should not be allowed to prejudice us against what is simple and primitive and rational in these depositories of ancient thought. But if it is asked, Can these passive and active senses be the Self? the Vedântist says again, No, no; they are not what we are in search of, they cannot be the αὐτός, which must be real, unchanging, and eternal.

If this applies to the ten senses, it applies with equal strength to what is sometimes called the eleventh sense, the Manas, all treated as material, and as products of the earthy element. Manas is etymologically closely connected with *mens* and has therefore been generally translated by *mind*. But though it may be used in that sense in ordinary language, it has a narrower meaning in Sanskrit philosophy. It is meant for the central and combining organ of the senses of perception and action. This Manas performs originally, what we ascribe to the faculty of attention (avadhâna): it acts, as we are told, as a doorkeeper, preventing the impressions of the different senses from rushing in simultaneously, and producing nothing but confusion. It is easy to show that this central sense also falls under the Vedântic No, no. It cannot be the Self, which must be permanent and real; it is an instrument only, and therefore called antaḥkaraṇa—the inner organ. We see here the

the technical terms of Sanskrit philosophy, and to speak of Âtman or the Self instead of soul, of Manas, or possibly mind, instead of understanding or *Verstand*.

We shall see that even in Sanskrit itself the confusion is very great, there being more terms than can be accommodated or be kept distinct one from the other. By the side of the Indriyas, or senses, for instance, we also find Prâ*n*as, literally vital spirits, which include the Manas, and as a *conditio sine qua non*, but not as one of the Indriyas, the so-called Mukhya Prâ*n*a, the vital breath, that passes from the lungs through the mouth, and which again in a very artificial, if not to say foolish, manner is divided into five varieties. The Manas is then treated, like the senses, as part of the body, being meant at first, I believe, for no more than the central and superintending perceptive organ. But it has many functions, and the names of some of them are interchanged with the names of the Manas itself. We have Buddhi, the general name for perception and mental activity, *K*itta, thought or what is thought, Vig*ñ*âna, discrimination, some of which are sometimes treated as separate faculties. *Sa*mkara, however, shows his powerful grasp by comprising all under Manas, so that Manas is sometimes reason, sometimes understanding, or mind or thought. This simplifies his psychology very much, though it may lead to misunderstandings also. Manas gives us the images (Vorstellungen) which consist of the contributions of the different senses; it tells us this is this (nis*k*aya) and fixes it (adhyavasâya). Images are formed into concepts and words (sa*m*kalpa); these may be called into question (sa*ms*aya),

within the world. At the time of death the organs of knowledge are not supposed to be destroyed absolutely, but while there is another life before us, they are reduced to a seminal or potential form only, and though the outward organs themselves will decay, their potentia or powers remain, dwelling in what is called the Sûkshma-Sarîra, the subtile body, the body that migrates from birth to birth and becomes again and again a Sthûla-Sarîra, a material body. But when real freedom has once been obtained, this Sûkshma-Sarira also vanishes and there remains the Âtman only, or Brahman as he was and always will be. The form assumed by the body in every new existence is determined by the deeds and thoughts during former existences: it is still, so to say, under the law of causality.

Then what remains for the αὐτός, for the Âtman? The Greek sages have hardly any answer to give; to them the αὐτός was seldom more than the Ego, Ahamkâra, while with the Vedântist it is distinctly not the Ego as opposed to a Non-Ego, but something beyond, something not touched by the law of causality, something neither suffering, nor enjoying, nor acting, but that without which neither the gross nor the subtile body could ever exist. This Self, this the true αὐτός, was discovered in the lotus of the heart in true Self-consciousness, it was discovered as not-personal; though dwelling in the personal or living Âtman, the Gîva, it remained for ever a mere looker-on, untouched by anything. As I said before, the Vedânta-philosophy is a philosophy of negation; it says No, no, it says all that the Self is not, but what the Self is, defies all words and all thoughts.

that brings bliss, finding peace and rest in the invisible, the immaterial, the inexpressible, the unfathomable. So long as anything else is left, hidden anywhere, there is no peace and no rest, however wise a man may think himself. Or, as Yâgñavalkya says: 'He who knows this, knows everything.' Every name that can be imagined for expressing what is really inexpressible, is assigned in the Upanishads to Brahman. Brahman is neither long nor short, neither subtile nor gross; he is without parts, without activity, still, without spot, without fraud, he is unborn, never growing old, not fading nor dying, nor fearing anything; he is without and within.' Whether such a being can be called he, is very doubtful, for he is neither he nor she; he is It in the very highest sense of that undifferentiated pronoun.

We thus see that both methods, the first that started from the postulate that the true Self must be one, without a second, and the second, which holds that the true Self must be unchanging, eternal, without beginning or end, arrive at the same final result, viz. that the Self of the world can be nothing that is perceived in this changing world, and that our own Self too can be nothing that is perceived as changing, as being born, as living and dying. Both may, in one sense of the word, be called nothings; though they are in reality that in comparison with which everything else is nothing. If the world is real the Self is not, if the Self is real the world is not.

they represent the first essential step that leads on to salvation, while evil deeds form a barrier that keeps a man from making even the first step in his progress towards knowledge and beatitude. That a Saint cannot sin, or that *Sciens non peccat*, has been held true not in India only, but it is easily seen in what sense this is either true or false, whether in India or at home. It cannot be deeply enough impressed on the minds of the modern apostles of Râmakrishna that nothing would be more likely to lower their master and their own work in the eyes of serious people than the slightest moral laxity on their part, or a defence of any such laxity on the ground that a *Gñânin*, a Knower, is above morality. It is one thing to say that such a man cannot sin because his passions are completely subdued, another that if he should from any defect of knowledge lapse from his passionless and perfect state it could not be imputed to him as sin. I confess there is a little uncertainty on that point even among ancient authorities, but we know as yet far too little of the classical Vedântic writings to speak with confidence on such a point. There are too many passages in which strict morality is enjoined as a *sine qua non* for Vedântic freedom to allow any one to use a few doubtful passages in defence of immorality. When we have first learnt all that can be learnt from the Vedânta, it will be time to begin to criticise it, or, if possible, to improve it. We study the systems of Plato and Aristotle, of Spinoza and Kant, not as containing the full and perfect truth, cut and dry, but as helping us on towards the truth. Every one of these contains partial

devotion or Bhakti, and he himself was a Bhakta, a worshipper[1] or lover of the deity, much more than a *Gñânin* or a knower. It was in order to show the background from which Râmakrishna emerges, and the lights and shades of the atmosphere in which he moved, that I thought it useful to add a short sketch of Vedântic thought. Râmakrishna was in no sense of the word an original thinker, the discoverer of a new idea or the propounder of any new view of the world. But he saw many things which others had not seen, he recognised the Divine Presence where it was least suspected, he was a poet, an enthusiast, or, if you like, a dreamer of dreams. But such dreams also have a right to exist, and have a claim on our attention and sympathy. Râmakrishna never composed a philosophical treatise; he simply poured out short sayings, and the people came to listen to them, whether the speaker was at the time in full possession of his faculties, or in a dream, or in a trance. From all we can learn, it is quite clear that he had, by a powerful control of his breath, and by long continued ascetic exercises, arrived at such a pitch of nervous excitability that he could at any moment faint away or fall into a state of unconsciousness, the so-called Samâdhi. This Samâdhi may be looked at, however, from

[1] This difference between Bhakti, devotion, and *Gñâna*, knowledge, is fully treated by Kishori Lal Sarkar in his interesting little book, The Hindu System of Religious Science and Art, or the Revelations of Rationalism and Emotionalism, Calcutta, 1898. '*Gñâna*,' the author says, 'sees with a telescopic, Bhakti with a microscopic eye. *Gñâna* perceives the essence, Bhakti feels the sweetness. *Gñâna* discovers the Supreme Intelligence, Bhakti reciprocates the Supreme Loving Will.'

and into English. There are many that remind us of old Sanskrit sayings, of which there are several collections, all, however, in metrical form. The sayings of Râmakrishna are different, because they are in prose, uttered evidently on the spur of the moment, and tinged here and there with European ideas which must have reached Râmakrishna through his intercourse with Anglo-Indians, and not from books, for he was ignorant of English. I received a complete collection of them from Râmakrishna's own pupil, Vivekânanda, well known by his missionary labours in the United States and England. I give them as they were sent to me, with such corrections only as seemed absolutely necessary. I thought at first of arranging them under different heads, but found that this would have destroyed their character and made them rather monotonous reading. I believe as they are, they give a true picture of the man and of his way of teaching, suggested by the impulses of the moment, but by no means systematic, and by no means free from repetitions and contradictions. I should have liked very much to leave out some of his sayings, because, to our mind, they seem insipid, in bad taste, or even blasphemous. But should I not in doing so have offended against historic truth? We want to know the man who has exercised and is exercising so wide an influence, such as he was, not such as we wish him to have been. He himself never wished to appear different from what he was, and he often seems to have made himself out worse than be was. Besides, if I had done so, I know that there are men who would not have been ashamed of suspecting me

epresent the religions of the East, both modern as better than they really are. These are the ho would find many a lesson to learn from 's sayings. No, I said, let the wheat and the together. Few thoughtful readers will go n without finding some thought that makes some truth that will startle them as coming pected a quarter. Nothing, on the other hand, ier than to pick out a saying here and there, show that they are all insipid and foolish. y old trick, described in India as the trick of hants who wish to sell or to buy a rice-field, r you a handful of good or bad grains to show is either valuable or worthless. To my mind , the good, the bad, and the indifferent, are ecause they represent an important phase of ttempt to give prominence to the devotional side of the Vedânta, and because they show lity of the Vedânta with other religions. They lear that the Vedânta also possesses a morality hich may seem too high and too spiritual for als, but which in India has done good, is doing y continue to do good for centuries to come.

on, I have to thank my friend Mozoomdar, f the disciples of Râmakrishna, more par- ânanda and the editor of the Brahmavâdin, ielp they have rendered me in publishing this ie sayings of their departed Master.

THE SAYINGS OF RÂMAKṚISHṆA[1].

1. Thou seest many stars at night in the sky, but findest them not when the sun rises. Canst thou say that there are no stars, then, in the heaven of day? So, O man, because thou beholdest not the Almighty in the days of thy ignorance, say not that there is no God.

2. As one and the same material, viz. water, is called by different names by different people—one calling it 'water,' another 'vâri,' a third 'aqua,' and another 'paṇi'—so the one Sat-ḳit-ânanda, the Everlasting-Intelligent-Bliss, is invoked by some as God, by some as Allah, by some as Hari, and by others as Brahman.

3. Two persons were hotly disputing as to the colour of a chameleon. One said, 'The chameleon on that palm-tree is of a beautiful red colour.' The other, contradicting him, said, 'You are mistaken, the chameleon is not red, but blue.' Not being able to settle the matter by arguments, both went to the person who always lived under that tree and had watched the chameleon in all its phases of colour.

[1] Some more of Râmakṛishṇa's sayings have been sent to me lately, but their publication will have to wait for another opportunity.

has seen the elephant. The elephant is not like a pillar, its legs are like pillars. It is not like a big water-vessel, its belly is like a water-vessel. It is not like a winnowing basket, its ears are like winnowing baskets. It is not like a thick stick or club, but its proboscis is like that. The elephant is the combination of all these.' In the same manner those quarrel who have seen one aspect only of the Deity.

6. As the same sugar is made into various figures of birds and beasts, so one sweet Mother Divine is worshipped in various climes and ages under various names and forms. Different creeds are but different paths to reach the Almighty.

7. As with one gold various ornaments are made, having different forms and names, so one God is worshipped in different countries and ages, and has different forms and names. Though He may be worshipped variously, some loving to call him Father, others Mother, &c., yet it is one God that is being worshipped in all these various relations and modes.

8. *Q.* If the God of every religion is the same, why is it then that the God is painted differently by different religionists? *A.* God is one, but His aspects are different: as one master of the house is father to one, brother to another, and husband to a third, and is called by these different names by those different persons, so one God is described and called in various ways according to the

spect in which He appears to His particular

otter's shop there are vessels of different shapes —pots, jars, dishes, plates, &c.—but all are e clay. So God is one, but is worshipped in s and climes under different names and aspects.

is one, but his aspects are many. One and the ay be made to taste differently, according to the odes of preparing it, so one God is enjoyed e. in His various aspects) by His devotees.

is like a pillow-case. The colour of one may ther blue, another black, but all contain the . So it is with man—one is beautiful, one is her is holy, a fourth wicked; but the Divine em all.

aters are brooded over by Nârâya*n*a, but every er is not fit for drink. Similarly, though it is e Almighty dwells in every place, yet every fit to be visited by man. As one kind of be used for washing our feet, another may rpose of ablution, and others may be drunk, again may not be touched at all; so there kinds of places. We may approach some, we to the inside of others, others we must avoid, tance.

rue that God is even in the tiger, but we must ace the animal. So it is true that God dwells

even in the most wicked, but it is not meet that we should associate with the wicked.

14. The manifestation of the Divinity must be understood to be in greater degree in those who are honoured, respected, and obeyed by a large following, than in those who have gained no such influence.

15. The Master said: 'Everything that exists is God.' The pupil understood it literally, but not in the true spirit. While he was passing through a street, he met with an elephant. The driver (mâhut) shouted aloud from his high place, 'Move away, move away!' The pupil argued in his mind, 'Why should I move away? I am God, so is the elephant also God. What fear has God of Himself?' Thinking thus he did not move. At last the elephant took him up by his trunk, and dashed him aside. He was severely hurt, and going back to his Master, he related the whole adventure. The Master said, 'All right, you are God. The elephant is God also, but God in the shape of the elephant-driver was warning you also from above. Why did you not pay heed to his warnings?'

16. God, His scripture (the Bhâgavata), and His devotee are all to be regarded as one, i.e. in one and the same light.

17. Every being is Nârâyaṇa. Man or animal, sage or knave, nay, the whole universe, is Nârâyaṇa, the Supreme Spirit.

18. As many have merely heard of snow but not seen it, so many are the religious preachers who have read only in books about the attributes of God, but have not realised

24. The Lord can pass an elephant through the eye of a needle. He can do whatever He likes.

25. As fishes playing in a pond covered over with reeds and scum cannot be seen from outside, so God plays in the heart of a man invisibly, being screened by Mâyâ from human view.

26. A man sitting under the shade of the Kalpa-vriksha (wishing-tree) wished to be a king, and in an instant he was a king. The next moment he wished to have a charming damsel, and the damsel was instantly by his side. The man then thought within himself, if a tiger came and devoured him, and alas! in an instant he was in the jaws of a tiger! God is like that wishing-tree: whosoever in His presence thinks that he is destitute and poor, remains as such, but he who thinks and believes that the Lord fulfils all his wants, receives everything from Him.

27. The landlord may be very rich, but when a poor cultivator brings a humble present to him with a loving heart, he accepts it with the greatest pleasure and satisfaction.

28. While a bell is being rung, the repeated ding-dongs can be distinguished one from the other, but when we stop ringing, then an undistinguishable sound only remains audible. We can easily distinguish one note from the other, as if each distinct note had a certain shape; but the continued and unbroken sound when the ding-dongs have ceased is undistinguishable, as if formless. Like the sound of the bell, God is both with and without form.

36. As water when congealed becomes ice, so the visible form of the Almighty is the materialised manifestation of the all-pervading formless Brahman. It may be called, in fact, Sat-kit-ânanda solidified. As the ice, being part and parcel of the water, remains in the water for a time and afterwards melts in it, so the Personal God is part and parcel of the Impersonal. He rises from the Impersonal, remains there, and ultimately merges into it and disappears.

37. His name is Intelligence; His abode is Intelligence too, and He, the Lord, is Intelligence Himself.

38. Two are the occasions when the Lord smiles. First, when brothers remove the chains which partition off the family property, saying, 'This is mine and that is thine;' and secondly, when the patient is on the point of death, and the physician says, 'I will cure him.'

39. Lunatics, drunkards, and children sometimes give out the truth unconsciously, as if inspired by Heaven.

40. The sun is many times larger than the earth, but owing to the great distance it appears like a small disk. So the Lord is infinitely great, but owing to our being too far from Him we fall very, very short of comprehending His real greatness.

41. Knowingly or unknowingly, consciously or unconsciously, in whatever state we utter His name, we acquire the merit of such utterance. A man who voluntarily goes into a river and bathes therein gets the benefit of the bath;

46. When the flood comes, it overflows rivers and streams, and makes one watery surface of all adjacent lands. But the rain-water flows away through fixed channels. When the Saviour becomes incarnate, all are saved through His grace. The Siddhas (perfect ones) only save themselves with much pain and penance.

47. When a mighty raft of wood floats down a stream, it can carry a hundred men, and still it does not sink. A reed floating down may sink with the weight of even a crow. So when a Saviour becomes incarnate, innumerable are the men who find salvation by taking refuge under Him. The Siddha only saves himself with much toil and trouble.

48. The locomotive engine reaches the destination itself, and also draws and takes with it a long train of loaded wagons. So likewise act the Saviours. They carry multitudes of men, heavily laden with the cares and sorrows of the world, to the feet of the Almighty.

49. When Bhagavân Śrî Râmachandra came to this world, seven sages only could recognise Him to be the God incarnate. So when God descends into this world, few only can recognise His Divine nature.

50. On the tree of Sat-chit-ânanda there are innumerable Râmas, Krishnas, Christs, &c.; one or two of them come down into this world now and then, and produce mighty changes and revolutions.

51. The Avatâra or Saviour is the messenger of God. He is like the Viceroy of a mighty monarch. As when

blood just as you are, but because they were Divinities, their lives can be interpreted both historically and spiritually.

56. None knoweth the immensity of the sacrifice which the Godhead maketh when it becomes incarnate or becomes flesh.

57. The Saviours are to Brahman as the waves are to the ocean.

58. What is the state which a Siddha attains? (A perfect man and well-cooked food are both called siddha. There is a pun here on the word.) As potato or brinjal, &c., when boiled properly (siddha), becomes soft and tender, so when a man reaches perfection (Siddha) he becomes all humility and tenderness.

59. Five are the kinds of Siddhas found in this world :—

(1) The Svapna Siddhas are those who attain perfection by means of dream inspiration.

(2) The Mantra Siddhas are those who attain perfection by means of any sacred mantra.

(3) The Hathat Siddhas are those who attain perfection suddenly. As a poor man may suddenly become rich by finding a hidden treasure, or by marrying into a rich family, so many sinners become pure all of a sudden, and enter the Kingdom of Heaven.

(4) The Kripâ Siddhas are those who attain perfection through the tangible grace of the Almighty, as a poor man is made wealthy by the kindness of a king.

(5) The Nitya Siddhas are those who are ever-perfect. As a gourd or a pumpkin-creeper brings forth fruit first and

', so the ever-perfect is born a Siddha, and all exertions after perfection are merely for the ; examples to humanity.

is a fabled species of birds called 'Homâ,' high up in the heavens, and so dearly love that they never condescend to come down to ven their eggs, which, when laid in the sky, down to the earth attracted by gravity, are :ched in the middle of their downward course ı to the young ones. The fledgelings at once hey are falling down, and immediately change nd begin to fly up towards their home, drawn stinct. Men such as Suka Deva, Nârada, âcârya and others, are like those birds, who ɔoyhood give up all attachments to the things and betake themselves to the highest regions vledge and Divine Light. These men are Siddhas.

ine sages form, as it were, the inner circle of relatives. They are like friends, companions, d. Ordinary beings form the outer circle or es of God.

he shell of an ordinary cocoa-nut is pierced ıil enters the kernel of the nut too. But in : dry nut, the kernel becomes separate from ;o when the shell is pierced the kernel is not :s was like the dry nut, i.e. His inner soul

was separate from His physical shell, and consequently the sufferings of the body did not affect Him.

63. Once a holy man, while passing through a crowded street, accidentally trod upon the toe of a wicked person. The wicked man, furious with rage, beat the Sâdhu mercilessly, till he fell to the ground in a faint. His disciples took great pains and adopted various measures to bring him back to consciousness, and when they saw that he had recovered a little, one of them asked, 'Sir, do you recognise who is attending upon you?' The Sâdhu replied, 'He who beat me.' A true Sâdhu finds no distinction between a friend and a foe.

64. The swan can separate the milk from water; it drinks only the milk, leaving the water untouched. Other birds cannot do so. Similarly God is intimately mixed up with Mâyâ; ordinary men cannot see Him separately from Mâyâ. Only the Paramahaṁsa (the great soul—here is a pun on the word 'haṁsa,' which means both soul and swan) throws off Mâyâ, and takes up God only.

65. The wind carries the smell of the sandal-wood as well as that of ordure, but does not mix with either. Similarly a perfect man lives in the world, but does not mix with it.

66. A perfect man is hke a lotus-leaf in the water or like a mud-fish in the marsh. Neither of these is polluted by the element in which it lives.

67. As water passes under a bridge but never stagnates

the Boorâ, is free to go wherever he wishes, without being pursued, and no one can make him a thief. Similarly, in this world's playground, there is no fear to him who has once touched the feet of the Almighty.

73. The iron, once converted into gold by the touch of the Philosopher's stone, may be kept under the ground, or thrown into a rubbish-heap, but it remains always gold, and will never return to its former condition. Similar is the case with him who has once touched the feet of the Almighty. Whether he dwells in the bustle of the world, or in the solitude of forests, nothing will ever contaminate him.

74. The steel sword turns into a golden sword by the touch of the Philosopher's stone, and though it retains its former form it becomes incapable of injuring any one. Similarly, the outward form of a man who has touched the feet of the Almighty is not changed, but he no longer doeth any evil.

75. The loadstone rock under the sea attracts the ship sailing over it, draws out all its iron nails, separates its planks, and sinks the vessel into the deep. Thus, when the human soul is attracted by the magnetism of Universal Consciousness, the latter destroys in a moment all its individuality and selfishness, and plunges it in the ocean of God's infinite Love.

76. Milk and water, when brought into contact, are sure to mix so that the milk can never be separated again. So if the neophyte, thirsting after self-improvement, mixes

79. So long as a man calls aloud, 'Allah Ho! Allah Ho!' (O God! O God!), be sure that he has not found God, for he who has found him becomes still.

80. So long as the bee is outside the petals of the lotus, and has not tasted its honey, it hovers round the flower, emitting its buzzing sound; but when it is inside the flower, it drinks its nectar noiselessly. So long as a man quarrels and disputes about doctrines and dogmas, he has not tasted the nectar of true faith; when he has tasted it he becomes still.

81. Little children play with dolls in a room apart just as they like, but as soon as their mother comes in they throw aside the dolls and run to her crying, 'Mamma, Mamma!' You also are now playing in this world deeply absorbed with the dolls of wealth, honour, and fame, and have no fear or anxiety. But if you once see the Divine Mother entering in, you will not find pleasure any more in wealth, honour, and fame. Leaving off all these you will run to Her.

82. The naked Sage, Totâpuri, used to say, 'If a brass pot be not rubbed daily, it will get rusty. So if a man does not contemplate the Deity daily, his heart will grow impure.' To him Srî Râmakrishna replied, 'Yes, but if the vessel be of gold, it does not require daily cleaning. The man who has reached God requires prayers or penances no more.'

83. He who has once tasted the refined and crystalline sugar-candy, finds no pleasure in raw treacle; he who has slept in a palace, will not find pleasure in lying down in

88. The moth once seeing the light never returns to darkness; the ant dies in the sugar-heap, but never retreats therefrom. Similarly, a good devotee gladly sacrifices his life for his God by renunciation.

89. Why does the God-lover find such pleasure in addressing the Deity as Mother? Because the child is more free with its mother, and consequently she is dearer to the child than any one else.

90. The pious man, like a hemp-smoker, finds no pleasure in singing the praises of the Almighty alone. (The hemp-smoker never finds pleasure in smoking alone.)

91. If a strange animal enters a herd of cows, it is driven off by the combined attacks of the whole herd. But let only a cow enter, and all the other cows will make friends with her by mutual licking of bodies. Thus, when a devotee meets with another devotee, both experience great happiness and feel loth to separate, but when a scoffer enters the circle they carefully avoid him.

92. What is the strength of a devotee? He is a child of God, and tears are his greatest strength.

93. The young of a monkey clasps and clings to its mother. The young kitten cannot clasp its mother, but mews piteously whenever it is near her. If the young monkey lets go its hold on its mother, it falls down and gets hurt. This is because it depends upon its own strength; but the kitten runs no such risk, as the mother herself carries it about from place to place. Such is the difference between self-reliance and entire resignation to the will of God.

and persecutions, but the man of weak faith is easily shaken even by the most trifling cause.

97. How sweet is the simplicity of the child! He prefers a doll to all riches and wealth. So is the faithful devotee. No one else can throw aside wealth and honour to take God only.

98. God is like unto a hill of sugar. A small ant carries away from it a small grain of sugar, the bigger ant takes from it a larger grain. But the hill remains as large as before. So are the devotees of God. They become ecstatic with even a grain of one Divine attribute. No one can contain within him all His attributes.

99. A logician once asked Śrî Râmakrishna, 'What are knowledge, knower, and the object known?' To which he replied, 'Good man, I do not know all these niceties of scholastic learning. I know only my Mother Divine, and that I am Her son.'

100. A man who finds all the hairs of his body standing on end at the bare mention of Śrî Hari's name, through sheer ecstasy, and who sheds tears of love on hearing the name of God, he has reached his last birth.

101. The more you scratch the ringworm, the greater grows the itching, and the more pleasure do you find in scratching. Similarly, the devotees once beginning to sing His praises, never get tired of it, but continue for hours and hours together.

102. When grains are measured out to the purchaser in

108. The Yogins and Samyâsins are like snakes. The snake never digs a hole for itself, but it lives in the hole made by the mouse. When one hole becomes uninhabitable, it enters into another hole. So the Yogins and the Samyâsins make no houses for themselves; they pass their days in other men's houses—to-day in one house, to-morrow in another.

107. The sage alone can recognise a sage. He who deals in cotton twists can alone tell of what number and quality a particular twist is made.

108. A sage was lying in a deep trance (Samâdhi) by a roadside; a thief passing by, saw him, and thought within himself, 'This fellow, lying here, is a thief. He has been breaking into some house by night, and now sleeps exhausted. The police will very soon be here to catch him. So let me escape in time.' Thus thinking, he ran away. Soon after a drunkard came upon the sage, and said, 'Hallo! thou hast fallen into the ditch by taking a drop too much. I am steadier than thou, and am not going to tumble.' Last of all came a sage, and understanding that a great sage was in a trance (Samâdhi), he sat down, and touched him, and began to rub gently his holy feet.

109. An itinerant Sâdhu came once upon the Kâlî temple of Râni Râsamani, and seeing a dog eating the remains of a feast, he went up to him and said, embracing him, 'Brother, how is it that thou eatest alone, without giving me a share?' So saying, he began to eat along with the dog. The people of the place naturally thought

They are like the parrot that repeats the Divine name 'Râdhâ-Krishna, Râdhâ-Krishna' the livelong day, but cries 'Kaw, Kaw' when caught by a cat, forgetting the Divine name.

116. A spring cushion is squeezed down when one sits upon it, but it soon resumes its original shape when the pressure is removed. So it is with worldly men. They are full of religious sentiments, so long as they hear religious talks; but no sooner do they enter into the daily routine of the world, than they forget all those high and noble thoughts, and become as impure as before.

117. So long as the iron is in the furnace it is red-hot, but it becomes black as soon as it is taken out of the fire. So also is the worldly man. As long as he is in church or in the society of pious people, he is full of religious emotions, but no sooner does he come out of those associations than he loses them all.

118. Some one said, 'When my boy Harish grows up, I will get him married, and give him the charge of the family; I shall then renounce the world, and begin to practise Yoga.' At this a Sâdhu remarked, 'You will never find any opportunity of practising Yoga (devotion). You will say afterwards, "Harish and Girish are too much attached to me. They do not like to leave my company as yet." Then you will desire perhaps, "Let Harish have a son, and let me see that son married." And thus there will be no end of your desires.'

119. Flies sit at times on the sweetmeats kept exposed

and told him, 'Well, sir, come to-morrow, I shall see what I can do for you.' Then going in, this typical family-man told his wife, who was the manager of all his affairs, he being unconcerned, 'Look here, dear, a poor Brâhmaṇa is in great difficulty, and wants something of me. I have made up my mind to give him a rupee. What is your opinion about it?' 'Aha! what a generous fellow you are!' she replied, in great excitement at the name of a rupee. 'Rupees are not, like leaves or stones, to be thrown away without any thought.' 'Well, dear,' replied the husband, in an apologising tone, 'the man is very poor and we should not give him less than a rupee.' 'No!' replied the wife, 'I cannot spare that much; here is a two-anna-bit and you can give him that, if you like.' The man of course had no other alternative, being himself unconcerned in all such worldly matters, and he took what his wife gave him. Next day the beggar came, and received only a two-anna-bit. Such uncontaminated family-men are really henpecked persons who are solely guided by their wives, and as such are very poor specimens of humanity.

121. Seeing the water pass glittering through the net of bamboo frame-work[1], the small fry enter into it with great pleasure, and having once entered they cannot get out again—and are caught. Similarly, foolish men enter into the world allured by its false glitter, but as it is easier to enter the net than to get out of it, it is easier to enter the world than renounce it, after having once entered it.

[1] A trap for catching small fish.

127. As a nail cannot enter into a stone, but can easily be driven into the earth, so the advice of the pious does not affect the soul of a worldly man. It enters into the heart of a believer.

128. As soft clay easily takes an impression, but not so a stone, so also the Divine Wisdom impresses itself on the heart of the devotee, but not on the soul of the worldly man.

129. The characteristic of a thoroughly worldly man is that he does not only not listen to hymns, religious discourses, praises of the Almighty, &c., but also prevents others from hearing them, and abuses religious men and societies, and scoffs at prayers.

130. The alligator has got such a thick and scaly hide that no weapons can pierce it; on the contrary, they fall off harmless. So, howmuchsoever you may preach religion to a worldly man, it will have no effect upon his heart.

131. As the water enters in on one side under the bridge, and soon passes out on the other, so religious advice affects worldly souls. It enters into them by one ear and goes out by the other, without making any impression upon their minds.

132. By talking with a worldly man one can feel that his heart is filled with worldly thoughts and desires, even as the crop of a pigeon is filled with grains.

133. So long as the fire is beneath, the milk boils and bubbles. Remove the fire and it is quiet again. So the

viz. fettered (Baddha), wriggling (Mumukshu), and released (Mukta).

138. As sieves separate the finer and coarser parts of a pulverized or ground substance, keeping the coarser and rejecting the finer, even so the wicked man takes the evil and rejects the good.

139. Two men went into a garden. The worldly-wise man no sooner entered the gate than he began to count the number of the mango-trees, how many mangoes each tree bore, and what might be the approximate price of the whole orchard. The other went to the owner, made his acquaintance, and quietly going under a mango-tree began to pluck the fruit and eat it with the owner's consent. Now who is the wiser of the two? Eat mangoes, it will satisfy your hunger. What is the good of counting the leaves and making vain calculations? The vain man of intellect is uselessly busy in finding out the 'why and wherefore' of creation, while the humble man of wisdom makes acquaintance with the Creator and enjoys Supreme Bliss in this world.

140. The vulture soars high up in the air, but all the while he is looking down into the charnel-pits in search of putrid carcasses. So the book-read pandits speak glibly and volubly about Divine Knowledge, but it is all mere talk, for all the while their mind is thinking about how to get money, respect, honour, power, &c., the vain guerdon of their learning.

141. Once a dispute arose in the court of the Mahârâjah

among the learned men there, as to who was
leity, Śiva or Vishṇu. Some gave preference
:rs to Vishṇu. When the dispute grew hot
remarked, addressing the Râjâ, 'Sire, I have
Śiva nor seen Vishṇu; how can I say who
: of the two?' At this the dispute stopped,
the disputants really had seen the Deities.
ıe should compare one Deity with another.
has really seen a Deity, he comes to know
Deities are manifestations of one and the same

e elephant has two sets of teeth, the external
e inner grinders, so the God-men, like Śrî
, act and behave to all appearances like
, while their heart and soul rest far beyond
arman.

âdhu who distributes medicines, and uses in-
ıt a proper Sâdhu; avoid the company of such.

hmaṇa was laying down a garden, and looked
ıd night. One day a cow straying into the
:d away a mango sapling which was one of
:fully-watched trees of the Brâhmaṇa. The
ing the cow destroy his favourite plant gave
l beating that it died of the injuries received.
ɔn spread like wildfire that the Brâhmaṇa
:d animal.

âhmaṇa was a so-called Vedântist, and when
: sin denied it, saying,—'No, I have not

killed the cow; it is my hand that has done it, and as Indra is the presiding Deity of the hand, so if any one has incurred the guilt of killing the cow, it is Indra and not I.'

Indra in his Heaven heard all this, assumed the shape of an old Brâhmana, came to the owner of the garden, and said, 'Sir, whose garden is this?'

Brâhmana—'Mine.'

Indra—'It is a beautiful garden. You have got a skilful gardener, for see how neatly and artistically he has planted the trees!'

Brâhmana—'Well, sir, that is also my work. The trees are planted under my personal supervision and direction.'

Indra—'Indeed! O, you are very clever. But who has laid out this road? It is very ably planned and neatly executed.'

Brâhmana—'All this has been done by me.'

Then Indra with joined hands said, 'When all these things are yours, and you take credit for all the works done in this garden, it is hard lines for poor Indra to be held responsible for the killing of the cow.'

145. If thou art in right earnest to be good and perfect, God will send the true and proper Master (Sad-Guru) to thee. Earnestness is the only thing necessary.

146. As when going to a strange country, one must abide by the directions of him who knows the way, while taking the advice of many may lead to confusion, so in trying to reach God one should follow implicitly the advice of one single Guru who knows the way to God.

151. Take the pearl and throw the oyster-shell away. Follow the mantra (advice) given thee by thy Guru and throw out of consideration the human frailties of thy teacher.

152. Listen not, if any one criticises and censures thy Guru. Leave his presence at once.

153. As the moon is the uncle of every child, so God is the Father and Guide of the whole Humanity. (The children in Bengal call the moon their 'maternal uncle.')

154. A disciple, having firm faith in the infinite power of his Guru, walked over a river even by pronouncing his name. The Guru, seeing this, thought within himself, 'Well, is there such a power even in my name? Then I must be very great and powerful, no doubt!' The next day he also tried to walk over the river pronouncing 'I, I, I,' but no sooner had he stepped into the waters than he sank and was drowned. Faith can achieve miracles, while vanity or egoism is the death of man.

155. Gurus can be had by hundreds, but good Chelas (disciples) are very rare.

156. It is easy to utter 'do, re, mi, fa, sol, la, si,' by mouth, but not so easy to sing or play them on any instrument. So it is easy to talk religion, but it is difficult to act religion.

157. Common men talk bagfuls of religion, but act not a grain of it, while the wise man speaks little, but his whole life is a religion acted out.

165. Vanity is like a heap of rubbish or ashes on which the water, as soon as it falls, dries away. Prayers and contemplations produce no effect upon the heart puffed up with vanity.

166. Of all the birds of the air the crow is considered to be the wisest, and he thinks himself so too. He never falls into a snare. He flies off at the slightest approach of danger, and steals the food with the greatest dexterity. But all this wisdom can supply him with no better living than filth and foul matter. This is the result of his having the wisdom of the pettifogger.

167. Once upon a time conceit entered the heart of the Divine Sage Nârada, and he thought there was no greater devotee than himself. Reading his heart, the Lord Srî Vishnu said, 'Nârada, go to such and such a place, there is a great Bhakta of mine there, and cultivate his acquaintance.' Nârada went there and found an agriculturist, who rose early in the morning, pronounced the name of Hari only once, and taking his plough went out to till the ground all day long. At night he went to bed after pronouncing the name of Hari once more. Nârada said within himself, 'How can this rustic be called a lover of God? I see him busily engaged in worldly duties, and he has no signs of a pious man in him.' Nârada then went back to the Lord and said all he thought of his new acquaintance. The Lord said, 'Nârada, take this cup full of oil, go round this city and come back with it, but beware lest a drop of it fall to the ground.' Nârada did as he was told, and on his

is no reason why we should flee; the Almighty God will certainly protect us.' At this the lover said, 'No, brother, come let us run away. Why should we trouble the Lord for what can be accomplished by our own exertions?'

172. The Knowledge of God may be likened to a man, while the Love of God is like a woman. Knowledge has entry only up to the outer rooms of God, but no one can enter into the inner mysteries of God save a lover, for a woman has access even into the harem of the Almighty.

173. Knowledge and love of God are ultimately one and the same. There is no difference between pure knowledge and pure love.

174. A group of fisherwomen on their way home from a distant market held on an afternoon, were overtaken by a heavy hailstorm at nightfall in the middle of their way, and so were compelled to take shelter in a florist's house near at hand. Through the kindness of the florist they were allowed to sleep that night in one of his rooms, where some baskets of sweet-smelling flowers had been kept for supplying his customers. The atmosphere of the room was too good for the fisherwomen, and they could not, owing to it, get even a wink of sleep, till one of them suggested a remedy by saying, 'Let each of us keep her empty basket of fish close to her nose, and thus prevent this troublesome smell of flowers from attacking our nostrils and killing our sleep.' Every one gladly agreed to the proposal, and did accordingly; and soon all began to snore. Such, indeed, is

179. Some get tipsy with even a small glass of wine. Others require two or three bottles to make them intoxicated. But both get equal and full pleasure of intoxication. Similarly, some devotees get intoxicated with celestial bliss by coming in direct contact with the Lord of the Universe, while others become full of ecstasy even by a glimpse of the Divine Glory. But both are equally fortunate, since both are deluged with Divine bliss.

180. The snake is very venomous. It bites when any one approaches to catch it. But the person who has learnt the snake-charm can not only catch a snake, but carries about several of them like so many ornaments. Similarly, he who has acquired spiritual knowledge can never be polluted by lust and greed.

181. When a man realises one of the following states he becomes perfect:—(1) All this am I; (2) All this art thou; (3) Thou the Master, and I the servant.

182. Thou shouldst sacrifice thy body, mind, and riches, to find God.

183. Humanity must die before Divinity manifests itself. But this Divinity must, in turn, die before the higher manifestation of the Blissful Mother takes place. It is on the bosom of dead Divinity (*Siva*) that the Blissful Mother dances Her dance celestial.

184. He finds God the quickest whose yearning and concentration are the greatest.

185. Samâdhi is the state of bliss which is experienced

one will understand his mistakes; knowing this you should not dispute.

191. The darkness of centuries is dispersed at once as soon as a light is brought into the room. The accumulated ignorances and misdoings of innumerable births vanish before the single glance of the Almighty's gracious look.

192. When the Malaya breeze blows, all trees, having stamina in them, become converted into sandal-trees; but those which have no stamina remain unchanged as before, like bamboo, plantain, palm-tree, &c. So when Divine Grace descends, men having the germs of piety and goodness in them are changed at once into holy beings and are filled with Divinity, but worthless and worldly men remain as before.

193. As the dawn heralds in the rising sun, so unselfishness, purity, righteousness, &c., precede the advent of the Lord.

194. As a king, before going to the house of his servant, sends from his own stores the necessary seats, ornaments, food, &c., to his servant, so that the latter may properly receive him; so before the Lord cometh, He sends love, reverence, faith, yearning, &c., into the heart of the devotee.

195. Shallow water in an open field will in time be dried up though no one may lessen it by using it. So a sinner is sometimes purified by simply resigning himself totally and absolutely to the mercy and grace of God.

ness, you will really find yourself to be so in no time. Know and believe that you are of immense power, and the power will come to you at last.

203. Bhagavân Srî Râmachandra had to bridge the ocean before he could cross over to Lamkâ (Ceylon). But Hanumân, his faithful monkey-servant, with one jump crossed the ocean through the firmness of his faith in Râma. Here the servant achieved more than the master, simply through faith.

204. A man wanted to cross the river. A sage gave him an amulet and said, 'This will carry thee across.' The man, taking it in his hand, began to walk over the waters. When he reached the middle of the river curiosity entered into his heart, and he opened the amulet to see what was in it. Therein he found, written on a bit of paper, the sacred name of Râma. The man at this said deprecatingly, 'Is this the only secret?' No sooner had he said this than he sank down. It is faith in the name of the Lord that works miracles, for faith is life, and doubt is death.

205. *Q.* How can I perform devotion when I must always think of my daily bread? *A.* He for whom thou workest will supply thy necessities. God hath made provision for thy support before he sent thee here.

206. *Q.* When shall I be free? *A.* When thy I-hood (egoism) will vanish, and thy self-will be merged in the Divinity.

207. Out of the myriads of paper kites that are made to

214. The heavier scale of a balance goes down while the lighter one rises up. Similarly he who is weighed down with too many cares and anxieties of the world, goes down to the world, while he who has less cares rises up towards the Kingdom of Heaven.

215. God is in all men, but all men are not in God: that is the reason why they suffer.

216. There are two sorts of men. The Guru said to one of his disciples, 'What I impart to thee, my dear, is invaluable; keep it to thyself,' and the disciple kept it all to himself. But when the Guru imparted that knowledge to another of his disciples, the latter, knowing its inestimable worth, and not liking to enjoy it all alone, stood upon a high place and began to declare the good tidings to all the people. The Avatâras are of the latter class, while the Siddhas are of the former.

217. No man keeps a total fast. Some get food at 9 a.m., others at noon, others at 2 p.m., and others in the evening. Similarly, at some time or other, in this life or after many lives, all will see God.

218. When fruit becomes ripe and falls of itself, it tastes very sweet; but when unripe fruit is plucked and artificially ripened it does not taste so sweet and becomes shrivelled up. So when one has attained perfection, the observance of caste distinctions falls off of itself from him, but so long as this exalted knowledge is not reached, one must observe caste distinctions.

Kârtikeya said, 'Yes, I did scratch a cat; but how did your cheek get marked?' The Mother replied, 'Dear child, nothing exists in this world but myself. I am all creation. Whomsoever thou hurtest, thou hurtest me.' Kârtikeya was greatly surprised at this, and determined thenceforward never to marry; for whom would he marry? Every woman was mother to him. I am like Kârtikeya. I consider every woman as my Divine Mother.

223. When I look upon chaste women of respectable families, I see in them the Mother Divine arrayed in the garb of a chaste lady; and again, when I look upon the public women of the city, sitting in their open verandas, arrayed in the garb of immorality and shamelessness, I see in them also the Mother Divine, sporting in a different way.

224. The light of the gas illumines various localities with various intensities. But the life of the light, namely, the gas, comes from one common reservoir. So the religious teachers of all climes and ages are but as many lamp-posts through which is emitted the light of the spirit flowing constantly from one source, the Lord Almighty.

225. As the rain-water from the top of a house may be discharged through pipes having their mouth-pieces shaped like the head of a tiger, a cow or a bull, &c., although the water does not belong to these pipes, but comes from the heaven above, so are the holy Sâdhus (saints) through whose mouths eternal and heavenly truths are discharged into this world by the Almighty.

immediate proximity of a Prophet does not understand him. Those who live afar off are charmed by his spirit and extraordinary power.

234. The waters of a swiftly-flowing current move round and round in eddies and whirlpools, but quickly crossing these they resume their former course. So the hearts of the pious fall sometimes into the whirlpools of despondency, grief, and unbelief, but it is only a momentary aberration. It does not last long.

235. A tree, laden with fruit, always bends low. So, if thou wantest to be great, be low and meek.

236. The heavier scale goes down and the lighter one rises up. So the man of merit and ability is always humble, but the fool is always puffed up with vanity.

237. The anger of the good is like a line drawn on the surface of water, which does not last long.

238. If a white cloth is stained with a small speck the blackness appears very ugly indeed by the contrast; so the smallest fault of a holy man becomes painfully prominent by his surrounding purity.

239. The sunlight is one and the same wherever it falls; but bright surfaces like water, mirror and polished metals, &c., can reflect it fully. So is the Light Divine. It falls equally and impartially on all hearts, but the pure and clean hearts of the good and holy Sâdhus only can fully reflect it.

240. As in a pane of glass on which quicksilver has

one can see his face reflected, so in the chaste
totally abstinent man is reflected the image of
hty.

long as one does not become simple like a child,
ıot get Divine illumination. Forget all the worldly
that thou hast acquired, and become as ignorant
a child, and then thou wilt get the knowledge of

he Hindu almanacs contain predictions of the
nfall. But squeeze the book, and not a drop of
be got out of it. So also many good sayings
found in books, but merely reading them will
one religious. One has to practise the virtues
rein.

Why do religions degenerate? *A.* The rain-
ıre, but becomes soiled according to the medium
hrough. If the roof and the pipe be dirty, the
s dirty.

oney can procure bread and butter only. Do
er it therefore as if it were thy sole end and aim.

by rubbing gold and brass on a touch-stone,
worth becomes known; so a sincere Sâdhu and
e are found out when they are rubbed through
tone of persecution and adversity.

ıe iron must be heated several times and hammered
ecomes good steel. Then only it becomes fit to
ıto a sharp sword, and can be bent any way you

like. So a man must be heated several times in the furnace of tribulations, and hammered with the persecutions of the world, before he becomes pure and humble.

247. Remain always strong and steadfast in thy own faith, but eschew all bigotry and intolerance.

248. Be not like the frog in the well. The frog in the well knows nothing bigger and grander than its well. So are all bigots: they do not see anything better than their own creeds.

249. There was a man who worshipped Śiva, but hated all other Deities. One day Śiva appeared to him and said, 'I shall never be pleased with thee, so long as thou hatest the other gods.' But the man was inexorable. After a few days Śiva again appeared to him. This time he appeared as Hari-Hara, that is, one side of his body was that of Śiva, and the other side that of Vishṇu. At this the man was half pleased and half displeased. He laid his offerings on the side representing Śiva, and did not offer anything to the side representing Vishṇu, and when he offered the burning incense to his beloved God (Śiva) he was careful as well as audacious enough to press the nostril of Vishṇu, the other half of Hari-Hara, lest the fragrance should be pleasing to Vishṇu. Seeing him altogether inexorable, the God Śiva was sorely displeased with him, and at once vanished from his sight. But the man was as undaunted as ever. However, the children of the village began to tease him by uttering the name of Vishṇu in his hearing. Displeased with this, the man hung two bells to his ears, which he used to

254. Hari (from *hri*, to steal) means 'He who steals our hearts,' and Haribala means 'Hari is our strength.'

255. Sin like quicksilver can never be kept concealed. (When a man takes calomel, sooner or later it is sure to show itself in the shape of eruptions on the skin.)

256. The tears of repentance and the tears of happiness flow from the two different corners of the eye. The tears of repentance flow from the side near the nose, and the tears of happiness flow from the other extremity.

257. Visit not miracle workers. They are wanderers from the path of truth. Their minds have become entangled in the meshes of psychic powers, which lie in the way of the pilgrim towards Brahman, as temptations. Beware of these powers, and desire them not.

258. A man after fourteen years of hard asceticism in a lonely forest obtained at last the power of walking over the waters. Overjoyed at this acquisition, he went to his Guru, and told him of his grand feat. At this the Master replied, 'My poor boy, what thou hast accomplished after fourteen years' arduous labour, ordinary men do the same by paying a penny to the boatman.'

259. A youthful disciple of Srî Râmakrishna once acquired the power of reading the heart of another. When he related this experience to the Master, he rebuked him and said, 'Shame on thee, child, do not waste thy energies on these petty things.'

260. A washerman keeps a large store of clothes and has

The barber now began to save all his pay and emoluments, and throw them all into the jar, but the greedy jar showed no sign of being filled. He now began to live by begging, and became as wretched and miserable as ever. One day the King seeing his sad plight, inquired of him by saying, 'Hallo! when thy pay was half of what thou gettest now, thou wast far happier and more cheerful, contented, and healthy, but with double that pay I see thee morose, care-worn, and dejected. Now what is the matter with thee? Hast thou accepted the seven jars of gold?' The barber was taken aback by this home-thrust, and with clasped hands asked the King as to who had informed his majesty about the matter. The King answered, 'Whosoever accepts the riches of a Yaksha is sure to be reduced to such an abject and wretched plight. I have known thee through this invariable sign. Do away with the money at once. Thou canst not spend a farthing of it. That money is for hoarding and not for spending.' The barber was brought to his senses by this advice and went to the haunted tree and said, 'O Yaksha, take back thy gold,' and he returned home to find the seven jars vanished, taking with them his life-long savings. Nevertheless he began to live happily after it.

262. It is very pleasant to scratch a ringworm, but the after-sensation is very painful and intolerable; so the pleasures of the world are very pleasant in the beginning, but their after-consequences are very terrible to contemplate.

also are the ways and means to approach God, and every religion in the world shows one of these ways.

270. If God is Omnipresent, why do we not see Him? Standing by the bank of a pool thickly overspread with scum and weeds, you will say that there is no water in it. If you desire to see the water, remove the scum from the surface of the pond. With eyes covered with the film of Mâyâ you complain that you cannot see God. If you wish to see Him, remove the film of Mâyâ from off your eyes.

271. Why cannot we see the Divine Mother? She is like a high-born lady transacting all her business from behind the screen, seeing all, but seen by none. Her devout sons only see Her, by going near Her and behind the screen of Mâyâ.

272. Dispute not. As you rest firmly on your own faith, allow others also the same liberty to stand by their own faiths. By mere disputation you shall never succeed in convincing another of his error. When the grace of God descends on him, every one will understand his own mistakes.

273. A husbandman was watering a sugar-cane field the whole of a day. After finishing his task he saw that not a drop of water had entered the field; all the water had gone underground through several big rat-holes. Such is the state of that devotee who, cherishing secretly in his heart worldly desires (of fame, pleasures, and comforts) and ambitions, worships God. Though daily praying, he

wilt be cared for; come along.' The cobbler replied 'Reverend Sir, I am of the lowest caste, how can I represent your servant?' The priest said, 'Never mind that. Do not tell anybody what thou art, nor speak to or make acquaintance with any one.' The cobbler agreed. At twilight, while the priest was sitting at prayers in the house of his disciple, another Brâhman came and addressed the priest's servant, 'Fellow, go and bring my shoes from there.' The servant, true to the words of his master, made no response. The Brâhman repeated the order a second time, but the servant remained silent. The Brâhman repeated it again and again, but the cobbler moved not an inch. At last, getting annoyed, the Brâhman angrily said, 'Hallo Sirrah! How darest thou not obey a Brâhman's command! What is thy caste? Art thou not a cobbler?' The cobbler hearing this began to tremble with fear, and piteously looking at the priest said, 'O venerable Sir, O venerable Sir! I am found out. I cannot stay here any longer, let me flee.' So saying he took to his heels.

278. What is the relation between *Gîvâtman* and Paramâtman, the personal and the Highest Self?

As when a plank of wood is stretched across a current of water, the water seems to be divided into two, so the indivisible appears divided into two by limitations (Upâdhi) of Mâyâ. In truth they are one and the same.

279. There is little chance of a ship running astray, so long as its compass points towards the true North. So if the mind of man—the compass-needle of the ship of life—

follow your example, and never turn back to see who is behind me.'

283. A kite with a fish in its beak was followed by a host of crows and other kites, which were screeching and pecking at it, and were trying to snatch the fish away. In whatever direction it went the crowd of kites and crows followed it, screeching and cawing. Getting tired of this annoyance, the kite let go the fish, when it was instantly caught by another kite, and at once the crowd of kites and crows transferred their kind attentions to the new owner of the fish. The first kite was left unmolested, and sat calmly on the branch of a tree. Seeing this quiet and tranquil state of the bird the Avadhûta, saluting it, said, 'You are my Guru, O Kite; for you have taught me that so long as man does not throw off the burden of the worldly desires he carries, he cannot be undisturbed and at peace with himself.'

284. The human Guru whispers the sacred formula into the ear; the Divine Guru breathes the spirit into the soul.

285. If thou wishest to thread the needle, make the thread pointed, and remove all extraneous fibres. Then the thread will easily enter into the eye of the needle. So if thou wishest to concentrate thy heart on God, be meek, humble, and poor in spirit, and remove all filaments of desire.

286. A snake dwelt in a certain place. No one dared to pass by that way. For whoever did so was instan-

287. When the bird has flown away from it, one cares no longer for the cage. So when the bird of life has flown away, no one cares any longer for the carcase.

288. As a lamp does not burn without oil, so a man cannot live without God.

289, 290. A learned Brâhman once went over to a wise king and said, 'Hear, O king, I am well versed in the holy scriptures. I intend to teach thee the holy book of the Bhâgavata.' The king, who was the wiser of the two, well knew that a man who has read the Bhâgavata would seek more to know his own Self than honour and wealth in a king's court. He replied, 'I see, O Brâhman, that you yourself have not mastered that book thoroughly. I promise to make you my tutor, but go first and learn the scripture well.' The Brâhman went his way, thinking within himself, 'How foolish the king is to say I have not mastered the Bhâgavata well, when I have been reading the book over and over again for all these years.' However, he went over the book carefully once more and appeared before the king. The king told him the same thing again and sent him away. The Brâhman was sore vexed, but thought there must be some meaning for this behaviour of the king. He went home, shut himself up in his closet, and applied himself more than ever to the study of the book. By and by the hidden meanings began to flash before his intellect; the vanity of running after the bubbles, riches and honour, kings and courts, wealth and fame, all vanished before his unclouded vision. From that day forward he gave

loses all hope, and, having no confidence in him, launches forth into the broad world ever in search of a new adviser, he is sure at last to return to his original master after a fruitless search, which has, however, increased the reverence of the repentant aspirant for the master.

295. In the month of June a young goat was playing near his mother, when, with a merry frisk, he told her that he meant to make a feast of Râs-flowers, a species of flowers budding abundantly during the time of the Râslilâ festival. 'Well, my darling,' replied the dam, 'it is not such an easy thing as you seem to think. You will have to pass through many crises before you can hope to feast on Râs-flowers. The interval between the coming September and October is not very auspicious to you; for some one may take you for a sacrifice to the Goddess Durgâ; then, again, you will have to get through the time of Kâli-pûgâ, and if you are fortunate enough to escape through that period, there comes the *Gagaddhâtri*-pûgâ, when almost all the surviving male members of our tribe are destroyed. If your good luck leads you safe and sound through all these crises, then you can hope to make a feast of Râs-flowers in the beginning of November.' Like the dam in the fable, we should not hastily approve of all the aspirations which our youthful hopes may entertain, remembering the manifold crises which one will have to pass through in the course of one's life.

296. As the fly sits, now on the unclean sore of the human body, and now on the offerings dedicated to the

feels the weight of the responsibilities of a man of family, by binding himself in time to the world by the indissoluble tie of wedlock, then he no longer appears jolly, but wears the look of dejection, care, and anxiety, and is seen to lose the glow of health from his cheeks, while wrinkles gradually make their appearance over the forehead. Blessed is he that remains a boy throughout his life, free as the morning air, fresh as a newly-blown flower, and pure as a dewdrop.

301. A boat may stay in the water, but water should not stay in the boat. An aspirant may live in the world, but the world should not live in him.

302. He who thinks his spiritual guide a mere man, cannot derive any benefit from him.

303. What you think you should say. Let there be a harmony between your thoughts and your words; otherwise, if you merely tell that God is your all in all, while your mind has made the world its all in all, you cannot derive any benefit thereby.

304. A young plant should be always protected by a fence from the mischief of goats and cows and little urchins. But when once it becomes a big tree, a flock of goats or a herd of cows may find shelter under its spreading boughs, and fill their stomachs with its leaves. So when you have but little faith within you, you should protect it from the evil influences of bad company and worldliness. But when once you grow strong in faith, no worldliness or evil inclination will dare approach your holy presence; and many who are wicked will become godly through your holy contact.

a sweet smiling mother or a devout friend, and to others a faithful husband or a dutiful and obliging son.

311. Bow down and adore where others kneel, for where so many hearts have been paying the tribute of adoration, the kind Lord will manifest Himself, for He is all mercy.

312. There are men, who, although they have nothing to attract them in this world, create some attachments for themselves, and so try to bind themselves to this earth. They do not want and do not like to be free. A man who has no family to care for, no relatives to look after, generally takes a cat, or a monkey, or a dog, or a bird for a pet object and companion; and thus slakes his thirst for milk by drinking mere whey. Such is the power of Mâyâ or Nescience over humanity.

313, 314. A patient, in high fever and excess of thirst, imagines that he can drink away quite a sea of water; but when that fit of fever goes and he regains his normal temperature, he can barely quaff off a single cupful of water, and his thirst is at once appeased with even a very small quantity of it. So a man, being under the feverish excitement of Mâyâ, and forgetful of his own littleness, imagines that he can embrace the whole of Divinity within his own bosom, but when the illusion passes away a single ray of Divine Light is seen to be sufficient to flood him with eternal divine bliss.

315. A man, under the influence of very high fever and in excessive thirst, is placed between a row of pitchers

much .time and labour before anything can be done to purify and give the proper consistency to it.

318. The vanities of all others may gradually die out, but the vanity of a saint as regards his sainthood is hard indeed to wear away.

319. Of the grains of paddy which are fried in a frying-pan, the few which leap out of the pan and burst outside are the best fried, being without the slightest mark of any tinge; while every one of the properly-fried grains in the pan itself is sure to have at least a very small charred mark of a burn. So of all good devotees, the few who altogether give up the world and go out of it are perfect without any spot, while even the best of those devotees who are in the world must have at least some small spot of imperfection in their character.

320. We cannot say that God is gracious because He feeds us, for every father is bound to supply his children with food; but when He keeps us from going astray, and holds us back from temptations, then He is truly gracious.

321. If you can detect and find out the universal illusion or Mâyâ, it will fly away from you, just as a thief runs away when found out.

322. Fire itself has no definite shape, but in glowing embers it assumes certain forms, and the formless fire is then endowed with forms. Similarly, the formless God sometimes invests Himself with definite forms.

323. Should we pray aloud unto God? Pray unto Him

if one wants to get at the germinating matter itself he must first perform the operation of removing the husk from the seed. So rites and ceremonies are necessary for the growth and perpetuation of a religion. They are the receptacles that contain the seeds of truth, and consequently every man must perform them before he reaches the central truth.

327. The pearl-oyster that contains the precious pearl is in itself of very little value, but it is essential for the growth of the pearl. The shell itself is of no use to the man who has got the pearl, neither are ceremonies and rites necessary for him who has attained the Highest Truth —God.

328. A woodcutter led a very miserable life with the small means he could procure by daily selling the load of wood brought from a neighbouring forest. Once a Sannyâsin, who was wending his way through the forest, saw him at work, and advised him to proceed onward into the interior recesses of the forest, intimating to him that he would be a gainer thereby. The woodcutter obeyed the injunction and proceeded onward till he came to a sandal-wood tree, and being much pleased he took away with him as many sandal-logs as he could carry, and sold them in the market and derived much profit. Then he began to think within himself why the good Sannyâsin did not tell him anything about the wood of the sandal-trees, but simply advised him to proceed onward into the interior of the forest. So the next day he went on even beyond the place of the sandal-wood, and at last

and then casts both of them away. So relative knowledge alone can remove the relative ignorance which blinds the eye of the Self. As both such knowledge and ignorance are comprised truly under Nescience, the man who attains the highest *Gñâna*, or knowledge of the Absolute, does away with both knowledge and ignorance in the end, being himself free from all duality.

333. To drink pure water from a shallow pond, one should gently take the water from the surface, and not disturb it. If it is disturbed the sediments will rise up from the bottom and make the whole water muddy. If you desire to be pure, have firm faith and slowly go on with your devotional practices, and waste not your energies in useless scriptural discussions and arguments. The little brain will otherwise be muddled.

334. If this body is worthless and transitory, why do pious and devout men take care of it? No one takes care of an empty box. All protect with care a chest full of precious jewels, gold, and costly articles. The pious soul cannot help taking care of the body in which the Divine one dwells, for all our bodies form the playground of the Deity.

335. The tender bamboo can be easily bent, but the full-grown bamboo breaks when an attempt is made to bend it. It is easy to bend young hearts towards good, but the heart of the old escapes the hold when so drawn.

336. The locomotive engine easily drags along a train of

in the green-room behind the stage. But as soon as the noise ceases, and the pious sage Nârada enters on the stage with sweet and soft music and calls upon Krishna to come out with a heart overflowing with love, Krishna finds that he can no longer remain indifferent, and hurriedly comes on to the stage. So long as the religious devotee cries, 'Come, O Lord; come, O Lord,' with lip-prayers only, verily the Lord will never come; when the Lord does come, the heart of the devotee will melt in divine emotion, and his loud utterances will all cease for ever. The Lord cannot delay in coming when man calls upon Him from the depths of his heart overflowing with deep love and devotion.

343. There is no Path safer and smoother than that of ba-kalamâ (*sic*). Ba-kalamâ means resigning the self to the will of the Almighty, to have no consciousness that anything is 'mine.'

344. What is the nature of absolute reliance? It is that happy state of comfort felt by a fatigued worker, when reclining on a pillow he smokes at leisure after a hard day's toil: it is a cessation of all anxieties and worries.

345. As dry leaves are blown about here and there by the wind, and have no choice of their own, and make no exertion: so those who depend upon God move in harmony with His will, and can have no will, and put forth no effort, of their own.

346, 347. What do you think of the man who is a good orator and preacher, but whose spirituality is undeveloped? He is like a person who squanders another's property left in

self and the Lord of all. What is my ego? Is it my hand, or foot, or flesh, or blood, or muscle, or tendon? Ponder deep, and thou shalt know that there is no such thing as I. As by continually peeling off the skin of the onion, so by analysing the ego it will be found that there is not any real entity corresponding to the ego. The ultimate result of all such analysis is God. When egoism drops away, Divinity manifests itself.

354. The truly devotional and spiritual practice suited for this Iron-age (Kali-yuga) is the constant repetition of the name of the Lord of Love.

355. If thou wishest to see God, have firm faith in the efficacy of repeating the name of Hari, and try to discriminate the real from the unreal.

356. When an elephant is let loose, it goes about uprooting trees and shrubs, but as soon as the driver pricks him on the head with the goad he becomes quiet; so the mind when unrestrained wantons in the luxuriance of idle thoughts, but becomes calm at once when struck with the goad of discrimination.

357. Devotional practices are necessary only so long as tears of ecstasy do not flow at hearing the name of Hari. He needs no devotional practices whose heart is moved to tears at the mere mention of the name of Hari.

358. The companionship of the holy and wise is one of the main elements of spiritual progress.

359. The soul reincarnates in a body of which it was

fish. Similarly, the devotee who patiently goes on with his devotions is sure at last to find his God.

366. The heart of a sinner is like a curled hair. You may pull it ever so long, but will not succeed in making it straight. So also the heart of the wicked cannot be easily changed.

367. Knowledge leads to unity, and Ignorance to diversity.

368, 369. The society of pious men is like the water in which rice is washed. The rice-water dissipates intoxication. So doth the society of the pious relieve worldly men, intoxicated with the wine of desires, from their intoxication.

370. The agent of a rich Zemindar, when he goes into the mofussil or interior, tyrannises in various ways over the tenants. But when he comes back to the head-quarters under the eyes of his master, he changes his ways, becomes very pious, treats the tenants kindly, inquires fully into all their grievances, and tries to mete out impartial justice to all. The tyrannical agent even becomes good through the fear of the landlord, and by the effect of his society. Similarly doth the society of the pious make even the wicked righteous, awakening awe and reverence within them.

371. Moist wood placed upon a fire soon becomes dry, and ultimately begins to burn. Similarly, the society of the pious drives away the moisture of greed and lust from the hearts of worldly men and women, and then the fire of Viveka (Discrimination) burns in them.

presence of thy mother shame thee away from evil deeds and evil thoughts?

378. How may we conquer the love of life? The human frame is made up of decaying things; of flesh and blood and bone. It is a collection of flesh, bone, marrow, blood, and other filthy substances subject to putrefaction. By thus analysing the body, our love thereof vanishes.

379. Should the devotee adopt any particular costume? The adoption of a suitable costume is good. Dressed in the Samnyâsin's orange robes, or carrying the religious mendicant's tambourine and cymbals, a man can never utter light and profane things, or sing profane songs. But a man dressed in the smart style of a beau will naturally have his heart inclined to think low thoughts and sing low songs.

380. Sometimes peace reigns in the heart, but why does it not always last long? The fire made by the burning of the bamboo is soon extinguished unless kept alive by constant blowing. Continual devotion is necessary to keep alive the fire of spirituality.

381. Those who live in the world and try to find salvation are like soldiers that fight protected by the breast-work of a fort, while the ascetics who renounce the world in search of God are like soldiers fighting in the open field. To fight from within the fort is safer than to fight in the open field. (Is this right or should it be transposed?)

382. Pray to the Divine Mother in this wise. Give me,

invoking the Goddess Kâli by the terrible process called 'Savasâdhana.' (This Tantrik invocation is performed in the cemetery yard, the invoker sitting on the body of a corpse in a dark night.) One invoker was frightened to insanity by the horrors of the earlier portion of the night; the other was favoured with the vision of the Divine Mother at the end of the night. Then he asked her, 'Mother! why did the other man become mad?' The Deity answered, 'Thou too, O child! didst become mad many times in thy various previous births, and now at last thou seest me.'

388. There are various sects among the Hindus; which sect or which creed should we then adopt? Pârvatî once asked Mahâdeva, 'O Lord! what is the root of the Eternal, Everlasting, All-embracing Bliss?' To her Mahâdeva thus replied, 'The root is faith.' The peculiarities of creeds and sects matter little or nothing. Let every one perform with faith the devotions and the duties of his own creed.

389. As a little boy or a girl can have no idea of conjugal affection, even so a worldly man cannot at all comprehend the ecstasy of Divine communion.

390. The body is transient and unimportant. Why then is it so much looked after? No one cares for an empty box. But people carefully preserve the box that contains money and other valuable property. The virtuous cannot but take care of the body, the temple of the soul in which God has manifested Himself or which has been blessed by God's advent.

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